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A BRIEFE EXPOSITION WITH NOTES, VPON THE SECOND EPISTLE TO THE THESSALONIANS.

By WILLIAM SCLATER Doctor of Diuinitie, and Miniſter of *Pitmiſter* in Summerſet.

1 CORINTH. 10. 12.
Let him that thinks he ſtands, take heed leſt he fall.

The third Edition Corrected and Amended.

LONDON,
Printed by *Iohn Haviland*, and are to be ſold by *Richard Thrale* at the Croſſe Keyes at *Paules* gate.
1632.

TO THE RIGHT WORSHIPFVLL IOHN POWLET Eſquire, my *very Honourable good Patron, and* to the truly Religious, and right *vertuous* ELIZABETH *his wife,* my much honoured Patroneſſe, *Grace and Peace bee Multiplied.*

WOrthies, loe to you at laſt; Saint *Pauls* Antichriſt in ſuch lineaments as that *Apelles* his pencell, or coale rather was pleaſed to ſhadow him in. Luſtred I ſay not, vnnailed onely, and made more barefaced, to yeeld his vgly viſage to view of Gods people. How vexeth it to ſee *Iſrael* ſtill *halting twixt the two opinions?* After demoliſhing the Idoll ſo long ſore done, a freſh *pleading for Baal?* Were it not he ſeemes in his conſumption, neere his abolition, I ſhould ſuſpect ſome boding of his new erection. *Auertat omen Deus. How much better had it beene neuer to haue knowne, than knowing to turne backe*

from the holy Commandement? The latter end of such men will proue worse than their beginning.

I promise, and perswade my selfe better things of you, and such as accompany saluation: so hereditary seemes right Religion to your Honourable family; hauing continued therein, descents more than *Paul* mentions of *Timothy*. If to your establishment in the present truth, and furtherance of Faith, in times so wauering, this poore paines may be auaile-some, I haue my desire: and shall thinke (through your fauourable acceptation) some small part of my great debt of thankfull obseruance, wherein I acknowledge my selfe to stand obliged to you, and yours, tolerably at least, discharged. *Faxit Deus.*

Withall you haue, such as this Scripture afforded, doctrinall conclusions many for information of iudgement: exhortations frequent, to excite languishing affections; comforts not a few, for support of the trembling conscience; rules to examine our Spirituall estate; characters of gracious vertues; directions for morall practice. In the close, perswasions to the loue and study of peace, more largely pressed, perhaps of purpose, to worke towards vnion *the diuisions of Ruben* occasioned *by great thoughts of heart*. *Sirs*, said Moses, *ye are brethren, why striue ye? de lana Caprina*, for the breath of the people, so long, so eagerly, till Religion bee neglected, Prayers interrupted; Charity violated, care of Countrey forsaken; Iniquitie growne impudent, so as to dare giue affront to Authoritie. Oh that our Sauiours aduice might preuaile to keepe our *salt within our selues*, so should we soone *haue peace one with another*.

For

For your part, worthy Sir, I haue neuer obserued your temper auerse, much lesse abhorrent from tearmes of peace. Desire onely you should aduance aboue the ordinary of peaceable or patient, to become *Pacificus*, a peace-maker in Israel. The worke were more than generous; truly Honourable; no lesse than Princely. The stile such haue, in our Sauiours language, is no lesse than *Sonnes of God*; *Hoc agamus*. And the God of peace shall be with vs.

Now for the great kindnesse wherewith you haue refreshed my bowels, I must pray as beggers; the Lord reward it you. As *Paul* for *Onesiphorus*, *the Lord grant you, and yours, to finde mercy with the Lord at that day.* I rest.

Pimister,
November 4.
1626.

Your thankfull, and most

obsequent Beneficiary,

WILLIAM SCLATER.

The occaſion of the Epiſtle, together with the ſcope.

NOiſe of continued preſſures, and perſecutions of this Church for the Goſpel, where to hee deſires to afford ſolace.

2 Reports alſo of falſe teachers crept in among ſt them, labouring, on faireſt pretenſes, to inſinuate errour about the time of Chriſts ſecond comming: plauſibly perhaps by miſ-inference from that (Nos qui viuimus of the Apoſtle. 1 Theſ. 4. 17.) Againſt which he would make them rationate.

3 Information of exorbitancy in ſome particulars of the Church, notwithſtanding his for-monition againſt idleneſſe and ſleeping of Church diſcipline in that behalfe. This he excites; that he corrects.

Parts of the Epiſtle, beſides thoſe vſuall, inſcription, ſalutation, valediction; you may this number: First, Proœme inſinuatiue cap. 1. ad verſ. 5. Secondly, Conſolation, inde ad finem. Thirdly, Redargution of error. First, In Iudgement, cap. 2. Secondly, in Manners, cap. 3. Other paſſages there are occaſionally, yet aptly and ſeaſonably interlaced.

AN EXPOSITION vpon the ſecond Epiſtle to the THESSALONIANS.

2 THES. CHAP. 1. VERS. 1, 2, 3, 4.

Paul and Silvanus and Timotheus, vnto the Church of the Theſſalonians, which is in God our Father, and in the Lord Ieſus Chriſt.

Grace vnto you and peace from God our Father, and the Lord Ieſus Chriſt.

The Inſcription and Salutation is without difference, the ſame with that in the former Epiſtle: See *Annotat: ibid.*

We are bound to thanke God alway for you, Brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charitie of euery one of you all towards each other aboundeth.

So that we glory of you in the Churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure.

IN the remainder of this firſt Chapter are three things. Firſt, Proceme, *verſ.* 4, 5. Secondly, Conſolation, from *verſ* 5. to 11. Thirdly, Incidentally a Petition, *verſ.* 11, 12.

The Proceme is, as the former, Inſinuative: tending to nouriſh them in perſwaſion of the Apoſtles affectionate loue towards them; teſtified by that in-

dubitate office and act of loue, *Thanksgiuing* to God for their gracious estate.

In which Gratulation is, first the Act : secondly, the Ground : thirdly the Matter of it. *De Actu vide Annotata ad 1 Thes. 1. 2. 3.*

The ground is *debitum*, a debt, wherein the Apostle and his associates acknowledge themselues obliged, to performe this office of thanksgiuing : Accruing 1. from their neere coniunction, so neere as Christian brotherhood could make them. 2. from Congruence of the Act ; *wee ought : 1 Brethren, 2 as it is meet.*

In thankfulnesse then there is debitum, by Apostles acknowledgement : herein will no Saint plead *libertatem a debito*, nor once dreame he supererogates : holds it not vniuersally for all offices of loue to God or man ? heare our Sauiour : *when ye haue done all that is commanded, say, we haue done but what we ought, Luke* 17. 10. It sounds to mee, *All that ye can*, to the vtmost extent of naturall or gracious abilities : sith *all that wee can in loue to God*, wee are commanded, *Mark.* 12. 30. Saint *Iohn* speaking of the highest act of loue to man, vrgeth it as matter of debt ; *wee ought to lay downe our liues for the Brethren, 1 Iohn.* 3. 16.

Thus I thinke. *Intensissima charitas cadit sub præcepto :* the highest pitch wee can bend Charity vnto, falls vnder precept : whether we loue him, *vt* 1. *bonus sit nobis*, or 2. *quia benefecit*, or 3. *quia bonus in se :* which is the vtmost pretended aime of single life, and wilfull pouertie, whole vacation to the contemplation of the glorious Deitie : or, 4. which Saint *Bernard* thinkes none in state of this life can attaine, nor Martyrs themselues compleatly, till the day of Resurrection ; to loue neither selues, nor aught that is ours, but *propter Deum* : or if any thing in loue may bee thought a transcendent to this : the *modus sine modo*, as *Bernard* calls it, *non gratuitus impenditur, sed rependitur debitus.*

Congruence of equity, heare from the same Authour. [a] *Prior ipse dilexit nos* [b] *tantus* & [c] *tantum*, & [d] *gratis* [e] *tantillos* & [f] *tales.*

[a] 1 Iohn 4. 19.
[b] Hai 5. 7. 15.
[c] Iohn 3. 16.
[d] Eph. 1. 6.
[e] Psal. 8 4.
[f] Rom. 5. 8. 10.

Melanchthons

Melanthons wonder sleighted by the Cardinall, still holds mee: that euer thought of supererogating should enter the heart of man: that euer creature should thinke, hee yeelds his whole debt to his Creatour: *Nedum* the vassall, bought with such a price, *plus quàm debitum*, to such a Redeemer.

Vse 1.

Tell me you blessed Spirits of iust men now made perfect in heauen, Euer thought you your best deuotions, your longest and most serious vacations to the contemplation of the God-head, or any thing thereto auailing, more then your commanded duty? Me thinks I see them all casting their crownes downe to the ground before the throne, and saying: *Worthy art thou O Lord to receiue glory and honour, and power; for thou hast created all things: and for thy pleasure they are, and were created*, Apoc. 4. 11. confer Apoc. 5. 12.

There is δόσις ἀγαθὴ, and δώρημα τέλειον: though we yeeld you your virginity, or pouerty, or blinde obedience, gifts of perfection, can you forget *they* g *descend from aboue?* vse them to their best improuement, can you say of them, other than *Dauid* of his substance contributed to the Temple? h *of thine owne we haue giuen thee*: as *Isai*i *thou Lord hast wrought all our good workes in vs*: as *Austine, God crowning our good workes, crownes not our merits, but his owne gifts.* And can you thinke it a Counsell, no Precept, to vse *our Talent*, though *of fine*, to the *best behoofe of our master?* Matt. 25. 15, 27, 30.

g Iac. 1. 17.

h 1 Chron. 29. 14.

i Isai 26. 12.

There is, no doubt, a latitude of commanded duty. But within that compasse fals, whatsoeuer our best abilities extend vnto, *in loue to our God.*

Suppose we therefore no precept particular, or peremptory for chastity in single life; yet to those that *haue the gift*, is not the precept giuen to choose it, vnder reason of that state, that is most further some to Gods seruice? And grant wilfull Pouerty no inioyned duty? *quis dixerit?* yet preparation of the minde to abdication of goods, when God calls for it, falls vnder precept. Can the Acting be forborne, in case God calls for it? Is it not sinfull, when it

wants his Call ? Pride I see swelling in most Popish doctrines : in none more, than this : of workes supererogatorie exceeding duty : chalenging liberty from debt, and obligation to performance.

2 Yet how doth this worme of Pride insinuate into our weake seruices, we performe to God ? In such sort, that for them wee are ready, as proud *Iewes*, to expostulate with God, and aske, [k] *why he regards not* ? quarrell, if he withhold his blessings : murmure, and little lesse than churle at him, if in the least sort he afflict vs ; yet, said the Apostle, *who hath giuen him first* ? and [l] *what hast thou that thou not receiued* ? 1 *Cor.* 4. 7.

k Isay 58. 3.

l Rom. 11. 35

I like the παρρησία of faith ; and allow to the beleeuer not conscious of insinceritie, [m] Saint *Peters* ἐπερώτησις ; I say as *Austine*, wee may *exigere Dominum* : but it is onely, *quatenus promittendo se fecit debitorem*: what thoughts of other obliging the Lord to vs, by any dignitie of our workes, arise, I cannot but impute to damnable pride. Oh consider, 1. the [n] *many sinnes* through ouersight, or otherwise passing from vs : 2. the blemishes, no lesse than [o] *menstruous*, cleauing to our best performances. 3. The many *Nouerints vniuersi*, thou standst bound in to thy God : thou wilt thinke it duetie, which Saint *Bernard* saith, *apud paucos inuenitur, Magna facere, & inutilem te reputare.*

m 1 Pet. 3. 21.

n Iac. 3. 2.

o Isay 64. 6.

Whence accrues the debt ? from precept in this particular, Romanists themselues confessing, but withall from Congruence, such, as not *Paul* onely, but euery Christian, most of all, Ministers, must acknowledge most equall. We *are Brethren*, partakers of all the same [p] *spirit of adoption* and Regeneration ; linked all into [q] *one body, whereof Christ is the head* : from whom is deriued to vs our Sonship, our Coheire-ship both with Christ, and one with another.

p Rom. 8. 15.

q Eph. 1. 22.

Further congruence would you see ? 1. View the glory accruing to God, in rescuing soules out of power of Satan ; which [r] 1. *Angels*, though not so nearely linked to vs, *ioy to behold*. 2. And, which more nearely concernes a Minister

r Luk. 15. 10.

Minister; thereby, 1. [f] *God seales to him his sending*; 2. for this augments his glory, *Dan.* 12. 3.

[f] 1 Cor. 9. 2.

Monsters to mee they seeme, I say not, of men, but of Ministers, repining at the riches of Grace powred downe vpon their people, by their owne, or other mens Ministerie. Murmuring at nothing more, than the [t] *plenitie of knowledge and abilitie of discerning, or fulnesse of fruits of righteousnesse* appearing in the people. [u] 1. *Is thine eye euill, because the Lord is good?* so good to thy people. 2. Knowest thou not, [*] *thou watchest for their soules, and so as one that must giue accounts?* 3. Neuer readest thou the bitter wailings, like to that of *Rachel* for her children, of [x] Prophets and Pastors ouer their obstinate people? not onely from compassion of their miserie, but for griefe of their owne fruitlesse Ministerie?

[t] Phil 3. 9, 10, 11.

[u] Mar. 20. 15.

[*] Heb. 13. 17.

[x] See Ier. 15. & 10. Isai. 49. Micah 7. 1.

[y] *De nullo ita sentio Deum mihi propitium*, as for this, that my ministerie hath no where bin barren: I neuer trauailed, but where I could say, through Gods great mercie; [y] *Lo me and the children which thou hast giuen mee.* For my part I say as *Moses*; [z] *would God all the Lords people were Prophets.* As *Paul*, that [a] *all who heare me, were as I, much more than I*, in Christianity. It should be my ioy, and crown of reioycing.

[y] Isai. 8. 18.

[z] Num. 11. 29.

[a] Act. 26. 29.

Because that your faith groweth exceedingly, &c. The matter of *Pauls* thanksgiuing; the increase of their faith and loue, amplified, by the measures; faith *ouer-increaseth. Loue ouerflowes.* 2. the issue, *Pauls bousting* thereof in the Churches. *vers.* 4.

In *Pauls* opinion *not beginnings of Grace onely, but euery encrease thereof, is of God*; else, why thankes he God for it? The beginner perfits. *Phil.* 1. 6. hence *Peter* stiles him, [b] *God of all Grace*, because giuer of all kinds, of all degrees of Grace: wherefore it is added, *he calls and perfects. The whole body increaseth with the increase of God*, that is, which God minister eth, *Col.* 2. 19. See *Luk.* 17. 5.

[b] 1 Pet. 5. 10.

1 Whether onely by generall influence or concurrence as an vniuersall cause, or by new spirituall aide, Schoolemen make question.

2 Whether by radicating or making more firme Graces receiued, or not rather by adding to the graduall quantity, is a second inquirie.

3 Whether without vs, or with vs, a third.

To the first, Speciall aid and excitement is requisite to euery act of Grace receiued, *Phil.* 2. 13. much more to the acquiring of a new degree.

To the second, Not onely by strengthning our inner man; but by increasing degrees of Grace; as appeares both by greater feruour, and more delightsome exercise both of elicite and imperate Acts: As also by ability to encounter stronger opposites.

To the third, Not without vs, as his instruments: yet so with vs, as that both our endeuours are his sole worke, and the blessing or good issue meerely from him, 1 *Cor.* 15. 10. *Pelagius* is long since dead, I would his heresie but slept with him; he shall be imprudent who needlesly stirs vp memory of it.

Vse. Minde we our duty; thankfully to notice Gods fauour in euery least addition to our measures of Grace first receiued. An admonition in no respect more necessarie, than in regard of our growth. Who, except wilfully blinded with Pride, ascribes his first Conuersion to his owne merits, or abilities, or endeuours? Conscience minds him of his former walking, memorie of his security, sense of disability. If any where Pride or vnthankfulnesse insinuate, most, in those increases of Grace we haue felt since first Conuersion.

He is a rare man, who herein ascribes not something to his owne endeuours.

Therefore the Lord pleaseth to permit his children, 1. to [d] *decayes and declinations*, such as oft breed iealousies of gracious estate, and dreadfull feares of whole Apostasie. 2. Often to [e] *Pauses and standing* at stay, so great, so long, that hardly, or not at all they perceiue their bettering in Grace, by meanes most potent. Wherefore all this? but either to chasten, or to preuent our pride and vnthankfulnesse. A wise man seeth the Plague, and hideth him-

[d] Apoc. 2. 4.

[e] Heb. 5. 12.

himselfe. Compare the carriage of *Pauls* gratulation here, with that in the former Epistle: Coolely me thinkes, in comparison, it there runs; *we giue thankes to God:* Here, as if he had had some Reuelation of their sincerity, *wee ought alwayes to giue thankes:* with life and vigour, mee seemes, it comes off. The reason, I thinke, is; that he saw something in them, that might forme his charity to more than halfe certainty: that is, if I mistake not, the increase, the abundant increase of their faith and charity.

Certainly its no small token of sincerity in Grace, that its seene to increase, to increase towards excesse. See *Rom.* 1. 17. *Psal.* 84. 7. *They goe from strength to strength, Iohn* 15. 2. are purged to bring forth *more fruit*: so doe they, *according to their moneths, Ezek.* 47. 12. *more, in their age, Psal.* 92. 14.

Let *Iesuites quaere* whether faith may be increased *in peccatore*: For my part, I am halfe of the opinion, that no Castaway hath other faith than Deuils, meerely acquisite. Infusions I would faine haue peculiar to Gods chosen: Growth, more than to Dwarfes: I allow to no Reprobate in any Grace, that but lookes towards Saluation; except perhaps such as of those *Ephemeri Plinie* speakes of, whose birth and ἄκμη, and Gray-head saw neuer more than one Sunset. But, in faith and charity to grow towards excessiue, past question, is the prerogatiue of Gods chosen. Yea, euen they haue their *pawses, their declinations*; yet such as occasion their greater growth in Grace.

It shall behoue vs to examine our owne hearts, and to see, what progresse we haue made in sanctity since our first conuersion. *Vse.*

'Tis discomfortable *Paul* noteth in *Hebrewes*, yet would God it were not our state, to [e] *stick still in Principles:* more to be trembled at, that we haue, many, *left our first loue, Apoc.* 2. 4. [e] Heb. 5. 12.

We may not be peremptory to condemne all of insincerity, whom these things befall: Howbeit, their state is discomfortable, and such as may breed their iust iealousie.

As many as desire to make calling and election sure, [f] *Let them grow in grace, and in the acknowledging of our* [f] 2 Pet. 3. 18.

Lord and Sauiour Iesus Christ. 1. God for this end hath propounded vs different measures of glorious rewards, to be proportioned to our measures of grace. 2. Expects measures of obedience, answerable to our meanes. 3. And who knowes, what sight of afflictions he reserues vs for?

Faith ouer-increaseth, Loue ouerfloweth: πλεονάτει: the measure of their encrease; ouer, and abounding. Yet beware you thinke not they ouergrew their duty: *Virtutis non est nimium, nec bonitatis extremum.* As God hath ordered the state of his children in this life, no man shall euer reach to [g] height of perfection. In these graces of faith and charity, none shall euer be able to supererogate, Papists themselues confessing. I wonder, why rather in Chastity and Humility?

g Phil. 3. 12.

But thus vnderstand the Apostle, willing in this αὔξησις, to expresse something more than ordinary in their growth. Else, which I rather thinke, to intimate they had ouergrowne many their coætaneos in Grace, and were in comparison, ouerflowing. Compare 1 *Thes.* 1. 7, 8.

They [h] *grow all who are planted in Gods house, yet is not the growth of all equall.* The whole body encreaseth, but after the measure of euery part. *Eph.* 4. 18. The little finger growes not to the quantity of an arme, yet hath its proportionall encrease.

h Psal. 92. 13.

Reasons are 1. more or lesse frequent and holy vse of meanes, *Psal.* 92. 13, 14. *item* 84. 4, 7.

2 Disposition or fitnesse to receiue gracious impressions more or lesse, suppose humility, vse of gifts, obedience, thankfulnesse.

3 Chiefly the will of him that distributes, 1 *Cor.* 12. 11. *Eph.* 4. 7. and giues the encrease.

Vse. Beware how you passe censure of insincerity, or meere *Non-proficiencie* on them, whose proceedings are not answerable to your owne. Saint *Paul* durst not sentence *Hebrews* to be hypocrites, though they stuck still in Principles; Notwithstanding their long pawsing, *hee is perswaded of them* [i] *such things as accompany saluation.* I like neither *women* nor men, *who are* [k] *euer learning, and neuer*

i Heb. 6. 9.
k 2 Tim. 13. 7.

come

come to knowledge of necessarie truth: [l] Growth euer accompanies gracious endeuours; yet cannot but thinke charitably of meaner proficience. Thus thinke; if thy growth be more, yet is not his none. Pride not thy selfe, but be more thankfull; and this know, *where God* [m] *commits more, he expects the more.*

[l] 2 Pet. 3. 2.

[m] Luk. 12. 48.

Your faith ouer-increaseth, and your charity ouerflow-eth. *These sister graces*, these *fideles Comites* and *inseparabiles sorores*, as *Bernard* calls them, *grow, flourish, and fade together.* As *Hippocrates* his twins, they laugh and weepe, they grow and decay, liue and die together.

Mutually, though differently, they are nourishable each to other: faith to charity, hath the respect of a cause; the *apprehension and* [n] *assurance we haue of Gods loue to vs,* [o] *forceth*, after a sort, *to loue of God and his children.* Charity to faith, as an euidence.

[n] 1 Iohn 4. 19.

[o] 2 Cor. 5. 14.

Would I perswade my selfe to loue of Brethren? thus I discourse; *When I was an* [p] *enemie, I was reconciled to God by the death of his Sonne.* [q] If God so loued me, ought not I to loue his Children?

[p] Rom 5. 10.

[q] 1 Iohn 4. 11.

Would I strengthen my faith, and perswasion of Gods loue to my soule? Thus I proceed. [r] *They that loue the brethren, are translated from death to life.* My heart tels me, I loue the Brethren. Thence I inferre the conclusion for faith to claspe closer vnto: Therefore I am translated from death to life.

[r] 1 Iohn 3. 14.

In *Christ Iesus neither Circumcision auaileth any thing, nor vncircumcision,* [s] *but faith which worketh by loue.* None euer loued Gods childe *qua talis*, into whose heart the sense of Gods loue was not first shed, at least instilled by the holy Ghost giuen vnto him: feelest thou thy loue to any of Gods children languish? know it is discomfortable, I meane if Gods Image shining in him allure not affection; Hellishly euill, if that be the reason of thy hatred or lesse louing: yet wouldst thou frame or halse force thy heart to his loue? Thy faith, if any, will suggest, how God, the father of that sinner or enemie, when *thou wast an enemie, reconciled thee to himselfe: how daily* [t] *his mercies are renewed,*

Vse.

[s] Gal. 5. 6

[t] Lam. 3. 23.

ed, notwithstanding his [u] *daily prouocations* by thy sinnes. 'Tis faithlessnesse onely that makes vncharitable.

[u] Psal. 7. 11.

Doth faith faint or wauer? Charity puts new life, addes vigour vnto it. Tell me thou who doubtest of Gods loue to thy soule, how feelest thou thy heart affected towards them that are Gods? findest thou thy selfe enamoured on the beauty of Gods Image, shining in his children? doth that draw thy affection? my soule for thine, thou art beloued of God. Its the weaknesse of thine vnderstanding, to beleeue the præmiser, and doubt of the conclusion. The great God of heauen and earth, [*] *No man hath seene at any time*: his Image he represents to vs in his children, willing thereby to eleuate our affection to himselfe: assuring vs, that he accepts *and esteemes that loue of his portraiture, a loue of himselfe.* O we of little faith; why doubt we of loue to our God, while we loue those that are Gods? or question Gods loue to vs, whose hearts he hath framed to loue of his children?

[*] 1 Iohn 4. 12.

I doubt not, what euer Papists say, but where faith is, there is charity: nor Papists themselues, but where charity truly so called is, there is faith. It is hard to say whether our lacke of faith be imputable to lacke of charity, or our want of loue, to defect of faith: yet to the exercise of faith, and [x] *euidencing* of it, charity is much auaileable. Thus thou maist increase it. 1. [y] *Loue brotherly fellowship, Ignoti nulla Cupido*: nor is any such loadstone of affection, as society of Gods children. 2. As [z] *euery man hath receiued the gift, so let him distribute*: he shall so euidence, gaine loue of Brethren. 3. [a] *Giue not thy heart to euery word that men speake*: and [b] *why seest thou the moates of thy Brother? Loue* [c] *couers a multitude of sinnes*: Lesse amiable seemes Gods Image, by curious noticing their næues and blemishes.

[x] Iac. 2. 18.
[y] 1 Pet. 2. 17.
[z] 1 Pet. 4. 10.
[a] Eccl. 7. 21.
[b] Matth. 7. 3.
[c] 1. Pet. 4. 8.

Before we passe to the issue and effect of their growth; the amplification of their abundant charity calls for our notice. In it are two things: 1. Vniuersalitie. 2. Reciprocation. *The charitie of euery one of you all towards each other.*

An

An vniuersality so drawne out into singulars, I finde not in any other the Churches to which *Paul* wrote. Styles they haue all of Churches, of men sanctified, of Beleeuers, and Brethren, &c. Yet so, as by sequels of errors and faults reproued, we may easily collect the denomination giuen *a potiori parte*: And are forced to flie to *vniuersale Accommodum*, or other distinctions of realty and profession, with the like, inexplication. Here onely is charity, the life of faith, character of Christianity, ascribed to all and euerie. Not one amongst them all, but charity abounded in him.

May we thinke of this, or any other particular Church visible on earth, its wholly free from hypocrites? Certainly where faith and charity concurre, there is sincerity. And if these sister Graces were thus abundant in all and euery of the Church at *Thessalonica*, doubtlesse there was not an hypocrite amongst them.

To the question thus. 1. *Non implicat*: though in *Agro*, that is, in *Mundo*, there are Tares and good Seed; though in *Area*, that is, *in Ecclesia visibili*, there be Chaffe and Wheat; yet a select parcell there may be, as a little *Horreum* of the Lord, wherein is none but wheat. An *Israel* God may haue on earth, consisting of none but *Nathaniels*, [d] *Israelites in deed, in whom is no guile. Non implicat.* But who can exemplifie? d Iohn. 1. 48.

2. But what if wee say *Pauls* charity guided it selfe, onely by the imperate, and exteriour acts of faith and charitie? Suppose Confession, and Beneficence. Certainly the gifts he knew not, but by the fruits. And might not these be performed by Hypocrites? I know no outward Act of faith, or charity, but an Hypocrite may performe; and iustly gaine from men Reputation of being faithfull. Prayer and Confession Acts of Faith, cannot Hypocrites performe? My meaning is; May not an Hypocrite forme a Prayer? volubly, yea passionately pronounce it? so as that to men, though of *Pauls* spirit, he may seeme to haue *his infirmity* [e] *helped by the Spirit of God.* May not an Hypocrite endure some sight of affliction for the faith? why e Rom. 8. 26.

may

may not ambition of being reputed faithfull to God, perswade in the Church to suffer, as much as vaine glory did amongst Heathens, in loue of their Countrie? And what proud Pharisee cannot giue an Almes? What wise Pharisee cannot conceale his pride? or make choise of honest, rather than prophane, to be his Beadesmen? How wise is hypocrisie growne in our times? how cautionate to auoid the noticed notes of insincerity? For my part, I know not any outward Act or office of pietie or charitie, but *Esau* might haue performed, as much as *Iacob*; *Cain*, as *Abel*; *Simon Magus*, as *Simon Peter*.

I like *Pauls* charity, and will endeuour to imitate it; to thinke he hath faith, whom I see zealous for the word of faith; desirous to drinke in, if but by the eare, the [f] *sincere milke of the word*: to iudge him mercifull, who doth workes of mercie, feedes the hungry, cloathes the naked, &c. ordinately, Christianly, charitable, who prefers in his choise, [g] *to doe good to the houshold of faith*. All these shall be to me Israelites indeed, till God discouer their hypocrisie. Howbeit *God seeth not as man seeth*; *The Lord pondereth the hearts*.

[f] 1 Pet. 2. 2.

[g] Gal. 6. 10.

Vse 2. Pride not thy selfe in the applause of men; they iudge as men, not as God: [h] *proue thine owne worke*, out of what ground, in what manner, to what end thou performest it: *So shalt thou haue reioycing in thy selfe, and not in another*: [i] *praise, not of men, but of God*: *Opus operatum* conferres not grace in the Sacrament, nor euidenceth to thy soule grace to be in it. There is more in *modo*, than in *opere*: God loues Aduerbs better than Adiectiues.

[h] Gal. 6. 4.

[i] Rom 2. 29.

Yet be contented to erre in Charity: question no mans faith, that is a Confessour; nor anies charitie, that is an Almoner: thou maist lawfully erre in charitable ouerweening, canst not but sinne, in causelesse misdeeming.

Each to other. So ought Christian charity to be reciprocall; interchangeably to passe from each to other. *He that hath friends*, [k] *must shew himselfe friendly*. Saint *Paul* calls for an ἀνταμοιβία.

[k] Prou. 18. 24.
[l] 2 Cor 6. 13.

Vse. Let no man so pride himselfe in opinion of his meriting from

from men, as if he were made to receiue all curtefies, bound to returne to none; there ſhould be *recurſus gratiarum*. It is lion-like, rather than louely, to haue

Omnia te aduerſum ſpectantia, nulla retrorſum.

Know. 1. It is ſome comfort to be beloued of Gods children, but more a thouſand fold [m] *to loue them.* 2 *It is* [n] *more bleſſed to giue, than to receiue.* 3 The ſame image of God thou maiſt ſee in other Saints, which ſhines in thy ſelfe. 4. The member is meane, none ſo meane, *of which thou mayeſt ſay,* [o] *I haue no need of thee.*

m 1 Iohn 3. 14.
n Act 20. 35.
o 1 Cor. 12. 21.

VERS. 4.

So that we our ſelues glory in you in the Churches of God, for your patience and faith, in all your perſecutions and tribulations that ye endure.

THe iſſue or effect of their gracious growth; that is, *Pauls* glorying or boaſting of them: where is 1. the Act, *we glory.* 2 Perſons agent with an Emphaſis here applied to the Act; *we our ſelues.* 3. Patient or receiuing, in prudence choſen to be Auditors; *the Churches of God.* 4. The Matter of boaſting, *their patience and faith in all their tribulations.*

Of the firſt, *We glory.* The terme ſometime ſignifies exulting ioy; ſometimes publiſhing praiſe with a kinde of vaunting, whether of our ſelues, or others; if of others, yet not without ſome reflection vpon our ſelues: ſo *Paul* glories in this people, holily prides himſelfe in them, as being his workmanſhip in Chriſt Ieſus.

It is a little Paradox, to ſay, there is a good pride; But me thinkes, I could *giue a Miniſter leaue to vaunt, to halfe pride himſelfe in the gratious endowments of his people, conferred by his Miniſterie.*

1. It ſeales to him his ſending, 1 *Cor.* 9. 2. 2 *Cor.* 3. 1, 2, 3. 2. ſhall be augmentation of his glory, *Dan.* 12. 3. All this is little. *They are his* [p] *workmanſhip in Chriſt Ieſus,* ſo farre as they are gracious. Angels honour is great, in that God chooſeth

p 1 Cor. 9. 1.

chooseth them to be instruments of good to his Church, *Heb.* 1. *vlt.* Ministers is more, in that they are selected, as meanes to saue the soules of Gods people: *Gabriel, Michael* the *Archangel* haue not such honour, *to saue themselues, and those that heare them,* 1 *Tim.* 4.16. to be συνέργους Θεοῦ, [q] *Gods co-workers* to the saluation of his people. *Saniours of the Saints,* What men, what creatures were euer stiled, but Ministers of the Gospell? *Obad. ver.* 21.

[q] 1 Cor. 3. 9.

Vse. Churchmens pride and ambition is now the maine eye-sore of prouder Laicks. They neuer learnt it of the Arch-pastour, and Bishop of our soules. Howbeit, we read of *Pauls* holy ambition, *Rom.* 15. 10. heare of his holy boasting. Be ambitious of winning soules: I blesse that ambition. Proud, if you can, of your peoples gracious endowments and demeanor: glory in the Lord of the soules you haue saued, God shall make you yet more glorious.

Of the second, *We our selues. It is something, at least a not-nothing to promerit the commendation of men eminent in Grace: most of Ministers renowned in the Church.*

1. Their iudgement is most solid: they, if any, haue *the Spirit of discerning,* 1 *Cor.* 12. 9.

2. Are of all men farthest from flattery, [r] *knowing no man according to the flesh, nor daring to giue titles, Iob* 32. 22.

[r] 2 Cor. 5. 12.

The maine of a Christians aime in this kinde, is to procure the testimony and approbation of God, and his owne conscience: next to it, to promerit the commendation of Saints, specially of Saint Ministers.

Vse. It is neuer good to be prodigall of fame. 1. It is precious [a] aboue gold or Pearle. 2. The charge is to prouide things honest before God and [b] men: rather before good men, rather amongst Ministers. 3. It is comfortable to [c] honour Saints. Not to be despised, that we are [d] honoured of Saints, especially of Ministers, whose labours God hath blessed to behoofe of his people.

[a] Prou. 22. 1.
[b] Rom. 12. 17.
[c] Psal. 15. 4.
[d] 2 Cor. 8. 18.

Of the third. *In the Churches of God.* Of *that* choise of the Apostle these Reasons may be giuen. 1. They [f] onely see the beauty of Grace. To a carnall vnderstanding, how

[f] 1 Cor. 2. 14.

how seemes the simplicity of faith? foolishnesse: to beleeue vpon bare testimony, without demonstration, or probable argument? Meekenesse: such as our Sauiour prescribes, to [t] *turne the other cheeke*, more than sheepishnesse, to [u] *doe good for euill*; *to finde the enemie at aduantage*, [*] *and let him goe free*, how crosse is it to carnall policie?

[t] Matth. 5. 39.
[u] Rom. 12. 20. 21.
[*] 1 Sam. 24. 20.

2. Amongst such onely, may wee expect good issues of such commendation; to bee led on by commended examples to imitation. I like *Pauls* zeale for his Nation, desirous to worke in them [x] *emulation of Gentiles*. But thinke his hope of preuailing small, till towards the end of the world, till the *fulnesse of Gentiles be come in*: more praise his prudence in this choice, that hee chooseth to commend them to the Churches of God.

[x] Rom. 11. 14.

Vse.

There is a kinde of talkatiue zeale and deuotion rife amongst vs; whether it sort with prudence iudge yee: discourses there passe frequent in all companies of abstrusest points in Theologie. Monitions are cast away vpon swine, praises of gracious persons, and practise, who is not prodigall of?

I like Apologie for the faith; Iustification of Christian courses, to any that shall aske vs a Reason of our hope; allow offering of better information to them that are willing to vnderstand; of reproofe and correction, where is hope to reforme. Yet bewaile the issues of imprudence in this kinde, 1. Exposing truth, and *Spirit of God to scoffe*, and [y] *blasphemie* of Aliens. 2. Weaklings to wauering, through strength of cauils and disability in such tatling Religions, to [z] *silence the ignorance of foolish men*, whose tongues they haue set on wheeles, to cauill and raile at our Christian faith and holy practise.

[y] 1 Pet. 4. 14.
[z] 1 Pet. 2. 15.

Of the fourth. The matter of boasting: *your patience and faith*; amplified by the maine opposites of both; multiplicity of tribulations and persecutions, which they endured.

Patience, vnderstand contented endurance of painfull euils. *Faith*, either generall beliefe of the promises: or perswa-

perſwaſion of Gods loue, or confidence in his mercie.

Tribulations and perſecutions ſome thus diſtinguiſh. *Perſecutions* they conceiue, Troubles, which the body of the Church endured. *Tribulations*, the perſonall grieuances of particulars amongſt them.

Thus rather I conceiue: Perſecutions, to be [a] *troubles*, or afflictions *for Righteouſneſſe ſake*. Tribulations, any croſſes whatſoeuer, whether mediately or immediately inflicted of God; as chaſtiſements, trials, preuentions, &c. *Abſolons* inſurrection, *Shimei* his railing, were *Dauids* tribulations, not his perſecutions: that iſſuing out of *Abſolons* ambition of the Kingdome; this, from *Shimei* his zeale for the houſe of *Saul*: other differences you may conceiue in meditation, guided by the Apoſtle, *Rom.* 8. 35.

a Matt. 5. 10.

The vertues commended, are their *Patience and Faith*; *two of the moſt comfortable ſupporters vnder the Croſſe*: and no where more commendably exerciſed, than in multiplicitie of afflictions. [b] *In all this did not Iob ſin with his mouth, nor charge God fooliſhly*: the *encomium* of his patience. *Though he kill me*, [c] *yet I will truſt in him*: the practiſe of his Faith. [d] *I was dumbe and opened not my mouth, becauſe thou Lord didſt it*: The profeſſion of patience. *I will yet truſt to ſee the goodneſſe of the Lord in the land of the liuing*: the practiſe of vnconquerable Faith.

b Iob 1. 22.
c Iob 13. 15.
d Pſal. 39. 2.

It is commendable and comfortable, when Grace beares vp it ſelfe againſt oppoſition, that argues it ſubſtantiall and vigorous. *Doeſt thou yet continue in thine vprightneſſe?* the ſpeech in the vtterers intention ſeemingly of exprobration: the thing to mee ſeemes matter of admiration.

1 It is true, Afflictions are the matter, the *cauſa ſine qua non* of patience; wherefore they are ſaid [e] *worke it*. Yet conſidering our eaſefull nature, tend they not to exaſperate againſt prouidence? weighing intention of inſtruments inflicting, are they *not bent* [f] *to ouerthrow it*? eſpecially when, as billowes in the Sea, they come one in the necke of another; what patience, except ſupernaturall, can beare vp vnder them?

e Rom. 5. 3.
f Iob 1. 11.

2 *Beliefe*

2. *Beleefe of promises*, how is it shaken by them? Sundry precious promises God hath giuen vs of comfort, ioy, and peace in beleeuing. [f] *Godlinesse hath promise of this life and of that to come.* Yet oft, our portion of temporalties is of the scantest: peace, we rather desire, than taste of: God himselfe *writes bitter things against vs.* I marvell not to see *Davids* faith falter: wonder rather, considering his tentation, that faith at last recouers it selfe, and holds fast the Conclusion; *yet God is good to Israel, Psal.* 73. 1.

Perswasion of Gods loue, how hardly retained? when we feele him, as *David*: 1. *vexing vs with all his stormes*: 2. giving little or no [g] *sensible comfort to support.* 3. nor till [h] *after*, *fruit* of our crosses. I can easily beleeue, our Sauiour had the Spirit of faith not by measure, who being in his sense forsaken of God, yet by faith held the conclusion, *God was* [i] *his God*, gracious and louing vnto him.

Confidence in his mercy, who almost retaines in multiplicity of continued pressures? mirror of faith, more than of patience *Iob* seemes to me, when, in his deepest misery, hee protests to hold fast his confidence: *Though he kill me, yet I will trust in him:* that not without cause *Paul* glories in this people so patient, so faithfull in all their tribulations, and persecutions.

I wish they may be our samples in our afflictions. Marvellous is the delicacie of our flesh, through long continuance of ease: ready almost to blaspheme God to his face, if he lay, I say not, *his hand*, but his little finger vpon vs. And in our practice, [k] contrary to that of the Apostle, *we walke by sight, not by faith*; scarce euer trusting the Lord without his pawne; beleeuing no more of his promise or loue, than our fleshly sense apprehends.

It shall bee our wisdome to fortifie these Graces in vs, that wee may bee able to stand fast in the euill day: we cannot be ignorant of the [l] common lot of Gods children, nor of the [m] condition of our glory. And though there may bee disparity in the measures, as God is pleased to respect our infirmity; yet is that of the Apostle vniuersally true. [n] *All that will liue godly in Christ Iesus, shall suffer persecutions.*

Vse 1.

2

[f] 1 Tim. 4. 10.

[g] Psal. 77. 2.
[h] Heb. 12. 11.

[i] Matt. 27. 46.

[k] 2 Cor. 5. 7.

[l] Acts 14. 22.
[m] Rom. 8. 17.

[n] 2 Tim. 3. 12.

I say as *Paul*, [o] *yee haue need of patience*: and [p] *cast not away your confidence*: they are principals in the Christian proofe Armour, meanes of patience. 1. Meditation of our [q] merit, 2. of [r] Gods hand in affliction. 3. of the fruit of afflictions. 1. they [s] make way for blessings. 2. bring [t] *fruit* of righteousnesse. 3. [u] worke our glory.

Helpes to faith vnder the Crosse. 1. *Persuasion of Gods loue.* 1. God protesteth his [x] *loue to them he rebukes.* 2. vsually proportions [x] comforts to our tribulations. 3. If wee wait, we shall see the fruit. 1. Affections weaned from the world. 2. Grace languishing [y] excited. 3. Sinne [z] preuented or mortified.

2 *Beleefe of his promises.* 1. Rightly vnderstand how the blessings are conueied in the Couenant. Temporals. 1. with limitation to expediencie. 2. disiunctiuely, either the particulars, or the [a] equiualent. 3. with exception of the crosse, and reseruation of power to the promiser, to [b] chasten our misdemeanour. Spirituals. 1. *quoad essentiam, non quoad Gradum eminentiorem.* 2. with power reserued to withdraw the exercise, [c] leaue to our selues: abate the feruour, &c. Nothing makes faith more doubtfull or wauering, than misunderstanding of the promises.

2. Consider, how God oft brings his purposes to passe, by meanes most vnlikely, in the eye of flesh: sometimes most opposite to their accomplishment. 3. Meditate ends of permitting to extremities. 1. [d] to trie. 2. to manifest Grace of his children. 3. to magnifie his [e] power in their support or rescue.

Confidence in his mercie. 1. Thou hast his promise, his oath; [f] *two immutable things wherein it is impossible that God should lie.* 2. Who euer perished being innocent, and where hath the righteous bin forsaken? Experiments God hath giuen vs in others; experience of his mercy in our selues. 3. *Remember the dayes of old.* 3 God would by this meanes loose our hold-fasts on flesh, and teach vs to [h] relie wholly vpon himselfe. And of *Pauls* proeme hitherto: the Consolation followes.

VERS.

o Heb. 19. 35, p 36.
q Mic. 7. 9.
r 2 Sam. 16. 11.
s 2 Sam. 16. 12.
t Heb 12. 1.
u 2 Cor. 4. 17.
* Apoc. 3. 19.
x 2 Cor. 1. 5.
y Hos. 6. 15.
z 2 Cor. 12. 7.
a Mar. 10. 30
b Psal. 89. 31, 32.
c 2 Chro. 32. 31.
d 1 Pet. 4. 12.
e 2 Cor. 12. 9.
f Heb. 6 18.
g Psal. 77. 5.
h 2 Cor. 1. 9.

VERS. 5.

Which is a manifest token of the righteous Iudgement of God, that ye may be counted worthy of the Kingdome of God, for which ye also suffer.

TWo grounds of their Comfort are here couched. 1. From what their afflictions, or patience signifie, or manifest. 2. From the end to which they are subordinate.

1 They are an euidence, or manifestation of Gods iust Iudgement. ἔνδειγμα some take *appositiuè* in *Recto Casu*, referring it to the persons of *Thessalonians* afflicted: you suffer, and in suffering are a document, or manifestation of Gods iust iudgement.

Gods *iust iudgement*, these apprehend the seuerity of his wrath kept in store for the wicked. And if any aske, how they in suffering, or their sufferings manifest Gods seuerity in punishing the wicked, thus they specifie and expresse themselues: Reasoning *à minori ad maius*. If God so seuerely chasten the mortified reliques of sinne in his children; how much sorer vengeance hath he in store, for the children of disobedience? men that giue themselues ouer to worke wickednesse with greedinesse.

Probably they interpret; Inferences of like kinde being frequent in Scripture. *If* [i] *Iudgement begin at vs, what shall the end be of them that obey not the Gospel of God.* [k] *If they haue done this to a greene tree, what shall be done to the drie?* conser *Prou.* 11.31. *Ier.* 25.29.

i 1 Pet. 4.17.
k Luke 23.31.

And certainely it is true, the sharpnesse of God towards his children in their *leuiora delicta*, argues his extremer seuerity against the wicked, in their wilfull enormities; able to interpose nothing twixt them and his wrath; nor blood of Christ, which they haue [l] trampled vnder their feet; nor Spirit of Grace, whom they haue despighted: nor excuse from want of Meanes, or time of Repentance: nor claime of promise, which they neuer had Grace to

l Heb. 10. 29.

apprehend; nor haue by obedience kept their restipulation.

That were they not all more than phrenetick, horne-mad, neuer would wicked men insult ouer calamities of Gods children; they being the looking-glasse, wherein they may see resplendent their owne blacker fate.

But against this exposition are these Reasons. 1. It is not said, their persons or sufferings euidence the *rigour or seueritie*, but the *iustice of Gods* iudgement. 2. Nor in truth are the afflictions of Gods children, in property of speech, *pœna vindictæ*, or *satisfactoriæ*; But fatherly tutorings, trials, preuentions, reducements, &c. 3. Afflictions spoken of, are specially *persecutions*, which no man thinkes punishments for sinne, but troubles for Righteousnesse. 4. In explication of proceedings in this iust iudgement of God, reference there is as well to the glorious recompence of the iust, as to the vengeance of the wicked. Thus I conceiue:

Ἔνδειγμα well supplied by Master *Beza* and our translators by *Asher*; *which is*: that is, which afflictions or tolerance of euils, is a manifest token of the iust iudgement of God. And looke to what followes, you will easily apprehend meant, the generall Iudgement to come: here called κατ' ἐξοχὴν, the iust iudgement of God, as elsewhere in one terme, δικαιοκρισία τοῦ θεοῦ: where also is subioyned expression of particular proceedings, referenced as well to good as bad. Confer *locum*, *Rom.* 2. 5, 6, &c.

That iust iudgement I here vnderstand, the Act of GODS distributiue Iustice, dispensing recompence according to the qualitie of euery mans person and demeanour.

Quest. Why called Gods iust Iudgement? Is there not Iustice in the present Gouernment of the World? in the prosperitie of the Wicked, afflicted estate of the Righteous?

Resp. God forbid. But what if we apprehend the Epithite giuen to the last Iudgement, 1. with an ἐξοχὴ 2. or in regard of the almost no mixture of mercy with Iustice then

then to be exercised? Certainly in the present dispensations of Prouidence, Iustice is so exercised, that yet Mercie seemes to be predominant. 3. Or because then shall be the fullest *declaration* of Gods Iustice, which seemes in state of this life to be obscured in the present prosperity of the wicked, and pressures of the righteous. Gods Iudgements, said *Austine*, are *aliquando aperta, aliquando occulta*, but *semper iusta*. The Iustice of secretest dispensations shall then appeare to men and Angels. And in this respect perhaps, is the Iudgement of the great day, called the iust Iudgement; according to the Rule; Things are said to be, when they appeare, or begin to appeare such as they are.

The greater difficulty is, how the Afflictions or tolerance of Saints manifests the iust Iudgement to come: how followes the Argument? Gods children are now afflicted: therefore there is a iust Iudgement to come.

Thus vsually its resolued. 1. *Else were they* [m] *of all men most miserable.* 2. Else God [n] vnmindfull of promise to crowne their patience. 3. Else vniust, if he not onely deferre, but take away the recompence of his Seruants; stablished, I say not vpon condigne, nor so much as congruent Merits of Saints, but on positiue ordinance of God and merit of his Sonne: *vt verbo dicam.* [o] *Verily there is a reward for the righteous: Doubtlesse a God that iudgeth the earth.* His Promise, Nature, Office of a Iudge obligeth him to render it: In this life its not rendered; therefore there is a iust Iudgement to come.

m 1 Cor. 15. 19.
n Heb. 6. 10.
o Psal. 58. 11.

Apply we the whole to the Apostles purpose, the Result is this. *A meane to patient and solace our hearts in that seeming ataxie and confusion, that there be righteous to whom it comes after the worke of the wicked,* & Contra, *is to cast vp our eyes to consider the Iustice of the Iudgement to come. Then shall men* [p] *returne and discerne betweene the righteous and the wicked:* as *Salomon* seeing like disorder: *I said in my heart God shall iudge the righteous and the wicked: for there is a time there for euery purpose and for euery worke. Eccl.* 3. 16, 17.

p Mal. 3. 18.

Truth is, its one end why the Lord thus orders the ſtate of this world; thereby to nouriſh in vs perſwaſion of a Iudgement, hope and deſire of a life to come. Lord how lye we ſucking at the earth, longer than God is pleaſed to remember vs with his Rods? And ſay of Earth, as *Peter* of his little heauen, *bonum eſt eſſe hic*: yea more than *Peter*, *faciamus Tabernacula*; *here let vs pitch our manſion.* Not onely *Ieſhurun*, when he was full, *wantonly kicked* with his heele: but *Iedidiah* growes laſciuious, through abundance of peace.

In all things I admire the wiſdome of Prouidence. In nothing more, than in Gods ſo ordering the ſtate of his earth-worme children, that in nothing they finde perfect tranquillitie on earth: I thinke that they may ſay as hee, *Here is not our reſt.* Beſides the many euils they are here ſubiect vnto; who can ſhew me the good of which he may ſay, Its *merum*? Knowledge mixt with Ignorance; farre off I am ſure, from the beatificall viſion: faith with doubtings, peace with trouble, and no leſſe than trouble of conſcience. Wherefore all this? but to nouriſh in vs perſwaſion, to euidence there is a future Iudgement; a life after this, wherein we expect the bleſſednesſe which ſtands in fruition of God; the *Crowne of Righteouſneſſe*, which *God hath promiſed to all them that loue his appearing.*

Vſe. Yet would God our earthly-mindednesſe made vs not too murmuring, and quarrelſome at this wholeſome wiſdome of God. *Ieremie* holds the Concluſion; [q] *God is righteous*: yet preſumes to expoſtulate. *Dauid* confeſſeth he waded ſo farre in the Queſtion, that *his* [r] *foot-ſteps had welnigh ſlipt. Salomon* ſhould haue had more wit, yet ſtickes not to call it [ſ] *vanitie.* We in our fury grow halfe towards Atheiſts, and ſticke not to ſay, *its* [t] *vaine to ſerue God*: ſo liue generally, wallowing in euill, ſcarcely beſprinkling our ſelues with goodneſſe, as if wee thought, there is neither God nor deuill, heauen nor hell, iudgement nor life to come after this.

[q] Ier. 12. 1.
[r] Pſal. 73. 2.
[ſ] Eccleſ. 8. 14.
[t] Mal. 3. 14.

Gods wiſdome in this diſpenſation of outward things holds me with wonder: his *condeſcenſus*, humbling himſelfe

selfe to our infirmity so farre, as herein to giue vs satisfaction, no lesse than rauisheth me. Of his tolerance of euill men with such patience, and loading them with his benefits, these reasons that Maiesty is pleased to giue vs.

1 He would [u] *leade them to repentance.* 2. Else depriue them of excuse. 3. Or make way to their heauier damnation. 4. Their * sinnes are *not full:* 5. He hath vse of them, *as of his* x *Rods,* to chasten the disobedience of his children. 6. As *Chrysostome,* to hammer out the Crowne for his Saints. 7. Would by example teach vs, *to* y *beare the euill men patiently.* 8. For pregnancie with a good childe, respits the execution of the forlorne Parent; *Achaz* for *Hezekiah.*

Besides, sends vs to consider his secret and inuisible, but fearefullest of all Iudgements; those Spirituall. 1. Blindnesse of minde. 2. Hardnesse of hearr. 3. Horrors of Conscience: Those Crosses carrie all Malefactors to their place of execution: see that diuine Tractate of *Plutarch de sera Numinis vindicta, in Moralibus.*

And for the Afflictions of his children; shewing vs; 1. their [z] *fruit.* 2. *Giuing* [a] *issue* vertually with the Temptation. 3. [b] *perfecting power in weakenesse.* 4. Fitting them to his Kingdome. 5. Adorning with heauenly vertues; [c] *Blessing with all spirituall blessing in Christ Iesus,* which seemes the [d] *hundred-fold recompense* promised to our losses in this life. 6. Stopping mouthes of Reprobate men and deuils, from all quarell at their glorious aduancement, who haue suffered so many things for the name sake of their Redeemer.

All this notwithstanding, turbulent Nature, till tutored in the Sanctuary, stormes at this Prouidence. If euer such thoughts arise in vs, meditate wee the iust Iudgement to come: as *Salomon, Though a sinner doe euill an hundred times, and his dayes be prolonged, yet surely, I know it shall be well with them that feare God, which feare before him, Eccles.* 8. 12. Vpon that hypothesis, truly said *Paul*; Afflictions of Gods children are a manifest token of a iust Iudgement to come.

u Rom. 2. 4.
* Gen. 15. 16.
x Isai. 10. 5, 12.
y 2 Tim 2. 24.
z Heb. 12. 11.
a 1 Cor. 10.
b 2 Cor. 12. 9.
c Eph. 13.
d Mar. 10. 30.

2 If this giue vs not solace sufficient, consider the second ground of Comfort: the end to which they are subordinate: *that ye may be counted worthy of the Kingdome for which ye suffer.*

The *Romish* Church is mad vpon merit, καταξιωθῆναι, in their Greeke, sounds, to be made worthy by way of merit. Yet cannot the proudest Linguist in *Rome*, not hee who boasts he knowes more tongues than euer babled at *Babel*, giue one instance, from any Classicall Author Diuine or Prophane, where ἀξιῶν signifies other than *dignari*. In our *English* to vouchsafe, to account, esteeme, or accept as worthy. Will they, trow ye, here prattle, as in the question of Iustification? God counts none worthy, but those which are worthy, because his Iudgement cannot be deceiued? *Resp.* 1. That is naught to the native signification of the word. 2. And then farewell all their doctrine of satisfactory Almes or penance; wherein none of them dares auow, the satisfaction to be equiualent to the violation of Gods Maiesty: but are all forced to fly to Acceptation. God, forsooth, accepts it as full satisfaction. As to the point in hand, their owne *Caietane* renders as we; counted, not made worthy, led by that of the Apostle, *Non sunt condignæ passiones huius vitæ, &c.* And me thinkes, when we consider the many obligations we stand bound in to our Maker and Redeemer, wee should acknowledge as Saint *Iohn*, e Martyrdome it selfe nothing beyond our debt. 2. Especially, sith our fortitude is f his gift. 3. The g sufferings so farre inferiour to the glory. 4. And our defects of Faith and patience so great, as *Laurence* himselfe may not dare present to be iudged without mercy.

e 1 Iohn 3. 16.
f Phil. 1. 29.
g Rom. 8 18.
2 Cor. 4. 17.

Let it then be accounted or esteemed worthy; or if making must needs enter the Glosse, let it be meet & fit onely, not worthy by way of merit; at most, but comparatiuely, as *Noah*, and *Iob* are, in *Austins* apprehension, said to be righteous in their generation; that is, not absolutely, but in comparison to the wicked in their time. But,

Me thinks *it should suffice vs to our comfort vnder the Crosse, to know that God of his Grace is pleased to esteeme our*

momen-

momentany and light afflictions worthy of that eternall and hyperbolicall weight of Glory. They shall walke with me in white, for they are [h] *worthy*; trow you by way of merit? Rather say, and thanke thy Christ, by Acceptation. A couenant there is twixt God the Father and his Christ, that *they who* [i] *suffer with him shall also raigne with him:* And is propounded to vs in [k] forme of a Condition. Adde, if you will (that Couenant presupposed) that our sufferings qualifie vs to the Kingdome, *and make vs* [l] *meet to be partakers of the inheritance of the Saints in light.*

h Apoc. 3. 4.

i 2 Tim. 2. 12.
k Rom. 8. 17.

l Col 1. 12.

Lindan is impudent, when he quarrels at *pactum* in the question of merit: the Cardinall following Schoolemen is wiser, confessing no workes, without consideration of *pactum*, to haue *exactam meriti rationem.*

But beside the reall meetnesse and fitnesse: our sufferings work in vs, while they purge vs from corruption, that we may be fitted to enter, where no vncleane thing shall: God is willing to stop the mouthes of wicked men and deuils, propense to quarrell at the distribution of rewards: they shall all be forced to confesse, Gods children are worthy, comparatiuely to themselues, to enioy the Kingdome for which they suffered, many, to the shedding of bloud; all, infamie and reproach, from the mouthes of the vngodly.

What if the world thinke of vs, as of Apostles? we are the [m] *scumme and off-scouring of the world.* When God calls vs the [n] *first fruits, and crop of his creatures.* What if they cry of vs, as of *Paul? there is no reason,* we are not *worthy to liue:* when God for these sufferings counts vs worthy of the Kingdome which he hath promised. What if [o] *our outer man perish? when our Inner is by Afflictions renewed daily.* Hath God this account of me for my light sufferings? and doe they fit and prepare me to his Kingdome? I say as *Austin, hic vre, hic seca, vt in æternum parcas;* much more, *vt in æternum corones.*

Vse.

m 1 Cor. 4 13.
n Iac. 1. 18.

o 2 Cor 4. 16.

Of the Kingdome of God for which ye euen suffer. This Kingdome of God, some conceiue the Kingdome of Grace: for the conseruing whereof in themselues, or propagating it to others, they suffer.

Rather

Rather the Kingdome of Glory; that eternall beatitude, which ſtands in the cleere viſion and fruition of the Godhead; becauſe its made conſequent to the laſt Iudgement.

The καὶ prefixed to πάσχετε I apprehend added ἐπιτατικῶς: yee euen ſuffer. Not onely beleeue, and in hope to atchieue, as the *twelue Tribes*, [p] *ſerue God inſtantly*, but euen ſuffer.

[p] Acts 26. 7.

Its ſome thing to beleeue, more to labour, yet more to ſuffer for the Kingdome of God. To you its giuen not onely to beleeue, but alſo, but euen [q] *to ſuffer for the Name ſake of Chriſt.* Apoſtles thought the Lord highly honoured them aboue the ordinary, when he [r] *counted them worthy to ſuffer rebuke for his Name.* I thinke Schoolemen ſay true, there is *Aureola Martyrum*, ſuperiour to that of Virgins. *A* [ſ] *crowne of righteouſneſſe* there is to *all that loue his appearing*; but a crownet vpon that crowne, belonging to them who ſuffer extremitie for the hope ſake of the reſurrection.

[q] Pſal. 1. 29.

[r] Acts 5. 41.

[ſ] 2 Tim. 4. 8.

Doe not all ſuffer? *Reſp.* [t] *All*, queſtionleſſe, *who will liue godly in Chriſt Ieſus*; yet not all in like meaſure. Not the Saw, as *Eſay*, nor the Gridiron, as *Laurence*, nor the Axe, as *Iohn* Baptiſt; nor the Sword, as *Paul*; nor the Gibbet, as *Peter*; nor the Fire, as our home Martyrs. 1. God reſpects our Infirmitie. 2. Hath one diſcipline for his *Tirones*, another for his *Veterani*, his beaten Souldiers. But conſider, the leaſt reproach augments our Glory. Euery teare is not noted onely, and kept in the bottle, but made as varniſh, to adde to our charity and glorious ſplendour: No drop of our bloud, but wins vs a riuer of glory: effuſion of it, the whole ocean of Beatitude.

[t] 2 Tim. 3. 12.

Vſe. Oh we δειλοί, woe vnto vs: we cowards and daſtards ſo ouer-timorous, as to decline our glory, whereof our forefathers were ſo ambitious; wherto God himſelfe giues vs ſuch edge, in his αὐξησις of commendation. Why vpon noiſe of our but looking into *Spaine*, are we ſo deiected? as to begin already to halt betwixt the two opinions, or to reſolue of Neutralitie, or Ambidextrie; or to bend our ſelues to the preuailing ſide? ſuppoſe the worſt. Scorne

we

we the honour, which Apostles prided themselues in, Martyrs ioyed in, Confessors were ambitious of, to suffer for Gods Kingdome to the shedding of bloud? 2. Haue wee not heard our Sauiour threaten, and promise? Threaten, not to [u] *owne* vs for his, who shame him, and are ashamed of him; promise, to [*] acknowledge vs his owne, who blush not at his shame, nor flinch at his Crosse. 3. Can we be ignorant that Martyrdome it selfe is *in casu* necessary to be actually vndergone; alwayes absolutely needfull to saluation [x] to be resolued on, to be acted *quoad animi praparationem*? 4. Forget we the consolation, of a [y] weight of eternall glory promised to be rendred to our light and momentany afflictions? 5. Haue we seene the [z] *Cloud of witnesses*, our Sauiour himselfe *enduring the Crosse, despising the shame*, and so entering into his glory, and yet draw wee backe? 6. What if the Lord select vs out of his Army of Militants to be his Champions, to throw downe or take vp the Gauntlet in the quarrell to his Kingdome? 1. Once we are sure he hath promised vs [a] support. 2. Giues vs no armour for the [b] backe; but [c] woes thunder, as Canons, vpon the backe parts of fugitiues. 3. Yet honours with conformity [d] to Prophets, to his Sonne in suffering. 4. Farre aboue the ordinary rate of his Saints, when he cals vs to resist vnto bloud, in striuing against sinne.

[u] Luke 9 26.
[*] Matt. 10. 32.
[x] Matt. 10. 38, 39.
[y] 2 Cor 4. 17.
[z] Heb. 12. 1, 2, 3.
[a] 1 Cor. 10. 83.
[b] Eph. 6.
[c] Heb. 10 26, 27, 38.
[d] Matt. 5. 12.

For the which: That ὑπὲρ may not passe without our short notice. Denotes it the incentiue of aduersaries to persecute? *Resp.* Well might it, if the Kingdome of Grace were here signified. *Cain* for nothing hates *Abel* more, than for that [c] *his owne workes were euill, and his Brothers good.*

[c] 1 Iohn 4. 12.

Rather the arme and intention of this people in suffering. And I doubt not, but *its lawfull in serving God and suffering for him, to haue eye to the recompence of reward.* So had *Abraham, Moses, Macabees,* our Sauiour himselfe, *Heb.* 11. 10. 26. 35. & 12. 2.

Vse.

That, me seemes, the iealousie is, as Iealousie, either bootlesse, or causelesse, arising from hence, that in our seruice of God, or suffering for him, wee haue respect to the King-

Kingdome which he hath promiſed. Are they preſently mercenarie; who, to encourage their cowardize, behold the Crowne? 1. Why then hath God propounded it to our meditation? 2. Was not our Sauiour aboue a Seruant? farre aboue a Mercenarie? yet hereby ſupported hee the weakneſſe of his humanity. I ſay as *Bernard*; God ſhould be loued *ſine intuitu mercedis*: yet ſerued he may be ſincerely with an vnder reſpect to the Reward, which is himſelfe enioyed. Thus of the grounds of Comfort.

VERS. 6,7,8.

Seeing it is a righteous thing with God to recompence tribulation to them that trouble you;
And to you who are troubled, reſt with vs, when the Lord Ieſus ſhall bee reuealed from heauen, with his mighty Angels.
In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpell of our Lord Ieſus Chriſt.

FOlloweth the explication of the firſt member for greater amplification of Gods childrens comfort; conteining liuely deſcription of the iuſt Iudgement to come.

Conſiderable therein are. 1. The generall Act of God: *Recompence.* 2. The proportioning of it to the ſeuerall perſons and conditions of men. 3. The Rule or Motiue; *Iuſtice.* 4. Time of Retribution, *When the Lord Ieſus ſhall be reuealed.*

The generall, of certaine [d] Retribution according to our workes, I paſſe by, pointing onely with the finger to the places pregnant. The ſeueral Recompences apportioned to each ſort, are worthy our notice. 1. To them that trouble you, Tribulation. *Vengeance God hath in ſtore*; as for all Impenitents, ſo *moſt certaine and grieuous for the Troublers of his Saints.* It was *Cyprians* obſeruation; that mans cruelty neuer raged againſt Gods Church, but it had ſubſequent, as an Acoluth, ſome Remonſtrance of extraordinarie

[d] Rom. 2. 6. 2 Cor. 5. 10. Apoc. 22. 14.

nary vengeance from God: in Warre, Famine, Pestilence, or some such like euill arrowes of the Almighty. And who can name me the persecutor, except penitent, who euer dyed a dry death! from the dayes of *Cain* to these of them who walke in his steps. At least, without some remarkable note of Gods eternall vengeance, in hardnesse of heart, or desperate horrour, that make way to heauiest damnation. Their soules I doubt not many frie in Hell; their bodies shall one day be cast againe to their soules, to augment their torment; that as there hath beene betweene them *Societas operarum*, so there may be also *tormentorum*.

I wish it seriously meditated by the generation of *Ishmael*, whose hands indeed are now restrained from blood, yet hearts boyle with malice against Gods annointed ones: tongues shoot out Arrowes full of deadly poyson against the Saints. 1. You cannot be ignorant how the Lord hath protested the *touch* of them to be as *the touch of the* [c] *Apple of his owne Eye*, so tender. 2. How our Sauiour interetteth himselfe so faire in their persecutions, as to esteeme them [f] his owne. 3. How you proclaime your selues *the* [g] *seede of the Serpent*. 4. Feele in your selues (if shame would suffer to confesse) emptinesse of Grace, horrours and feares sometimes dreadfull, yet are these but the beginnings of sorrowes. Oh consider, I beseech you, consider that great day of Retribution wherin the Lord Christ, persecuted by you in his members, shall come armed with heauiest vengeance, to be inflicted on such as trouble his. As I thinke to Martyrs belongs the hight of ioy and glory: so to Martyrers of Saints, the depth of hellish torments: *For them is reserued the blacknesse of darknesse for euer.*

Vse.

c Zec. 2. 8.

f Acts 9. 4.

g Gen. 3. 15.

Tribulation to them that trouble. The paranomasie, or paronymie, I thinke is not casuall, nor meerely point of Rhetorique, but intended to point at the *Talio* God holds in recompencing. *There is in Gods Retributions of euill, vsuall ἐναντιώσεις: Retale in the same kinde.* God calls, Men heare not; *They shall* [h] *call and crie, and God will not heare. Afflict not the fatherlesse and widdow:* if so, [i] *your children shall be fatherlesse*, your wiues widdowes, subiected to

h Prou. 1. 24. 28.

i Exo 22. 22. 24.

to like afflictions. [k] *Iudgement there shall be mercileſſe to him that will ſhew no mercy*: trouble to the troublers of Saints. See *Iude* 1. 6, 7.

[k] Iam. 2. 13.

Vſe.

So that in their owne courſes, the vngodly may ſee their owne fate. In their owne kinde, God will repay them. Doe they loue curſing? It *ſhall* [l] *come to them as the girdle about their loynes*, ſo cloſe: And, *as oyle, ſo ſhall it pierce into their bones*. You that are ſo rigorous, that no moat of your Brother can ſcape your cenſure of inſincerity: Take heede you finde not men onely, but [m] God, as Criticall in his Cenſures.

[l] Pſal. 109. 17, 18, 19.

[m] Matth. 7. 2.

But why is this interlaced in the Comfort? Is it, may it be any ſolace to Saints, to ſee their perſecutors vnder vengeance?

Anſw. Whether, in what ſort, with what Cautions, Gods children may take comfort in the deſtruction of the wicked, is an ancient quæree. *Danid*, [n] *The Righteous ſhall reioyce when he ſees the vengeance.* In heauen is heard an [o] *Alleluiah* at the downefall of *Babylon*. [p] *Holy Apoſtles and Prophets* are excited *to reioyce*; becauſe God had auenged them on the Whore. Yet 1. in miſery, as it is miſery, no Saint reioyceth. But, 2. as thereout reſults glory of Iuſtice, Power, Truth, to God the auenger of their obſtinacy. 3. As in their owne exemption from like obſtinacy & damnation, they ſee the ſpecialty of Gods grace to themſelues. 4. As they obſerue the Lord intereſſing himſelfe in their quarrell, and ſo teſtifying how pretious the death of Saints is in his ſight: herein they finde cauſe of ſolace and reioycing.

[n] Pſal. 58. 10.

[o] Apoc. 19. 6, 7.

[p] & 18. 20.

2 *And to you that are troubled, reſt.* The word is ἄνεσις, here rendered vſually *refrigerium*, *Refocillatio*; that is, in our Engliſh, Refreſhment: Anſwering to that ἀνάψυξις of the Apoſtle, *Acts* 3. 19. Interpreted to denote our Ceſſation and quiet Reſting from trouble.

There [q] *remaines then a Reſt to the people of God. They ſhall* [r] *reſt in their beds. They* [ſ] *reſt from their Labours.* Of it you may conceiue three degrees. 1. From the hurt, in this life. 2. From the ſmart or ſenſe, at death. 3. From the

[q] Heb. 4. 9.

[r] Iſay 57. 2.

[ſ] Apoc. 14. 13.

the touch of euill, after the Resurrection.

Vse.

[t] *Patient your hearts, sith the comming of our Lord,* the day of full Redemption, of perfect tranquillitie *draweth nigh.* There is amongst vs a generation, it seemes, of *Ishaear.* [u] *Rest,* they say, *is good.* It is good, if it be good; but here is not our Rest: remember what [*] *Abraham* said to the Glutton. And how terrible is that threat of our Sauiour [x] *to fearefull and vnbeleeuers?* of no lesse than *fire and brimstone* for euer, to them that for loue of ease, or feare of trouble, haue bid farewell to faith, and feare of God.

t Iac. 5. 8.

u Gen. 49. 15.

* Luc. 16. 25.

x Apoc. 21. 8.

With vs. Apostles and Prophets, or if there bee any more eminent than they, in the glorious Kingdome of Christ, *with them wee haue our partnership in that Beatitude: our paritie in this peece of it, Resting from Troubles.* They come from East and West, *and sit downe with* [y] *Abraham, Isaac and Iacob, those worthies* of Patriarchs *in the Kingdome of heauen. Panam damni,* they say in Hell, All equally suffer: as much Paganish Infants, as Christian Rebels or Reuolts: though *pœna sensus* bee proportioned to degrees of sinning. And in heauen all equally haue rest from labours, meanest Christian, as most glorious Martyr: And in this respect the *denarius diurnus* is equall: In beatificall vision, some haue greater, some lesse clarisie, according to their diuers measures of sanctitie and purity of heart.

y Matt. 8. 11.

Animate we our selues with this meditation vnder the Crosse, though by the world *counted the skumme and off-scouring of the earth:* Though by some of Gods owne, through partiality, ouerlooked; and counted scarce worthy to be set with the dogges of their flocke: yet, 1. *God hath* [z] *chosen vs also.* 2. And to *be rich in faith.* 3. And *heires* with the might est amongst them *of the Kingdome which he hath promised.* In one part of the Reward we haue our paritie; in all, our partnership with the most eminent among Saints.

Vse.

z Iac. 2. 5.

The motiue to recompence followeth; εἴπερ for ἐπείπερ. Seeing it is a iust thing with God. *Q.* Is it of Iustice, that God

God rewards the patience of Saints, ſo as it is, that he puniſheth the cruelty of their perſecutors?

Anſw. Confeſſedly it is true: The recompence of the righteous is oft aſcribed to God [a] *Iuſtice*. But 1. Iuſtice ſometime denotes Gods [b] *fidelity: promittendo ſe fecit debitorem*. Hee ſhould doe wrong to himſelfe, to *forget our worke and labour of loue*, which by promiſe he hath bound himſelfe to reward. Wrong alſo to vs, whom with faire promiſe hee hath led on to endure ſuch hardſhip in his ſeruice. But God is faithfull.

a Heb. 6. 10. 2 Tim. 4. 8.
b 1 Iohn. 1. 9.

2 In reſpect of Chriſts meriting, not ſo much to himſelfe, as to vs with ſuch a price, Remiſſion of ſins, eſteeme of righteouſneſſe, Crowne of righteouſneſſe, it is of Iuſtice that our tolerance is rewarded: as *Paul* intimates, very pardon of ſinne to be of Iuſtice, in reſpect of Chriſts ſatisfaction equiualent to the violation of Gods Maieſtie; though in reſpect of vs, it be of meere Grace.

* Rom. 3. 26.

3 There is ἀκριβοδίκαιον: rigorous Iuſtice; let no man thinke his patience or ſuffering can at that barre of common pleas chalenge reward: *ne etiam laudabili vitæ Hominum, ſi remotâ miſericordiâ diſcutias eam.* And there is ἐπιείκεια, moderate Iuſtice; as in a Court of Chancerie, eſpecially when a Church man ſits in it. Such as the Goſpell propounds, and according whereto the whole of Chriſtianity is cenſured. According to rigorous Iuſtice the ſinners ſelfe ſhould ſatisfie: According to moderate Iuſtice, a Mediatour interpoſeth, and his ſatisfaction is accepted. According to rigorous Iuſtice, nothing but perfect is tolerated in our workes: According to moderate Iuſtice, the weake endeauours of Gods chidren are crowned. Hence ſay ſome moderate Papiſts; Though there be Iuſtice in Retribution to both kindes; yet not like Iuſtice in diſpenſing the Rewards: to euill workes, is due eternall puniſhment out of the nature of the workes. To good workes eternall life, onely by poſitiue ordinance of God.

4 *Quoad genus*, It is of Iuſtice that it ſhould be well with the Righteous: Ill with the wicked: hitherto there

is

is agreement in *generali ratione iusti.* That it should be so ill with the wicked, here is also *exacta ratio iusti.* But that it should be so well with men vnperfectly righteous, here is apparent mixture of vnmerited mercy.

How doth it augment the comfort of Gods children? to meditate his very Iustice is ingaged for their refreshment. We haue heard, experimented his mercy and grace in our afflictions, tempering them to our strength; *giuing issue* with the temptation: granting *reuiuing from our seruitude*: proportioning *comforts*: exciting, manifesting, increasing Grace by afflictions: filling vs with ioy and peace in beleeuing: that we might taste how sweet the Lord is in this life, and long to be satisfied with fulnesse of ioy at his right hand. If this bee too little, his very Iustice lies at gage for our refreshment, and full redemption: should not, *shall not the Iudge of all the world doe right?* Or shall not this make vs say Amen to *Dauids* Assseueration? *Verily there is a Reward for the righteous*; that is as verily true, as its *doubtlesse there is a God that iudgeth the earth.* So saith *Amen* the faithfull and true witnesse.

Vse 1.

c 1 Cor. 10. 13.
d Eze. 2. 8.
e 2 Cor. 1. 5.
f Rom. 15. 13.

g Gen. 18. 25.

2. Serues it not also to terrifie and astonish all graceless men? Especially those of *the brood of Caine.* Who leadde either with hatred of good men or goodnesse, or with fancy of vniust mercy in God, *nourish their hearts as in a day of slaughter, euen when they condemne and kill the Iust.* Who shall stand before the Lord in the day of his fierce wrath, and reuelation of his iust Iudgement? least they, who haue abused *the bountifulnesse, long-suffering and tolerance of God.*

2

b 1 Iohn 3. 12.

i Iam. 5. 5, 6.

No man blames them to thinke Gods mercy great, for its infinite: rather, for thinking his mercy not iust. That Iustice of the mercifull God, they may obserue sometimes to breake through the vaile of mercy, and to wreake it selfe vpon the troubles of Saints. *The iust Lord sometimes awaketh as a Gyant refreshed with much wine; as a Lyon tearing in peeces, when there is none to helpe.* That by seuerity on some particulars, hee might warne all to re-

pent, and minde them of the wrath kept in store for the impenitent: some are here punished, saith Saint *Augustine*, that we may know there is a Prouidence taking notice of all; not all, that wee may know there is a Iudgement to come. Instances; take *Sodome*, the old world, Angels, you will see it is true. [k] *God knowes to deliuer his out of temptation; and to reserue the vniust to the day of Iudgement to be punished.* Then shall Iustice breake forth in fury, through the cloud of mercy so long ouershading it: so much the more furious, by how much the more his mercy hath bin contemned.

k 2 Pet. 2. 4. and 10.

Master, said the Disciples, *when shall these things be? when the Lord Iesus shall be reuealed from heauen.*

3 But *till then, is the full Recompence of the righteous, and full vengeance of the wicked, mercifully, yet iustly deferred. Art thou come to torment vs*[l] *before the time?* say Spirits of Aire reserued to the Iudgement of the great day; [m] *How long Lord holy and true?* Soules vnder the Altar.

l Mat. 8. 29.
m Apoc. 6. 10.

Not as if *Dines* now [n] *receiued no paine, nor Lazarus comfort*; But for that neither hath yet receiued the whole; nor the whole of either, their full retribution. That made *Bernard* say; Martyrs glorified in their soules, haue yet some reflection of loue vpon themselues, for their bodies sake remaining vnder the dominion of death. That makes me thinke, damned soules in Hell tremble, and are more tormented at thought of the Iudgement to come; because, then their bodies, instruments of their soules, weapons of sinne to fight so stoutly for vnrighteousnesse, shall be reunited to augmentation of their torture.

n Luke 16. 25.

Of respiting full recompence of the iust, conceiue these reasons. 1. *That* [o] *they without vs might not be perfected*; Nor we, without after-commers from Gentiles and Iews, receiue complement of our Beatitude. 2. Besides, though after death, we be all *extra statum merendi aut demerendi*, for any personall performances; yet a vertue operatiue of example, or counsell, we leaue behinde vs; the sauour of the good, as of Christs ointment powred out, [p] *drawing many* after vs: and the stench of euill, as that of *Ieroboam*, reaching

o Heb. 11. 40.
p Cant. 1. 2.

reaching to the infection of many a soule yet vnborne. This is Gods course; the good is done before its rewarded: the euill committed, before punished. 3. *Corpus quod corrumpitur aggrauat animam:* σῶμα *quasi* σῆμα, by meanes of corruption: *Ergastulum, Carcer Anima.* How many deaths haue passed in thorow those windowes, by which the soule lookes out into the world? How hardly hath that masse of flesh bin haled on to good duties? Sleeping and turning vpon the Bed, as *Salomons* sluggard, with *modo* and *modo, quæ non habent modum.* It is iust with God, to say to it, in our Sauiours language, *Sleepe on now and take thy rest.* Lie brute, senslesse, wormes-meat, till for the better part sake, thou be rowzed by the last trumpe, out of the sleepe of death: proportionally conceiue reasons of respiting the full vengeance of the wicked.

The wish is sweet of the Spirit and Bride, [q] *Come*: Holy the according prayer of the Euangelist: [r] *Euen so come Lord Iesus, come quickly.* I cannot but approue the extaticall desire of the Apostle, that he might [s] *be dissolued:* thinke it, most what, generally true of all Saints, that *they* [t] *loue Christs appearing*: would presse the exhortation of Saint *Peter, to* [u] *haste to the comming of the Lord*: yet would perswade all men, patiently to wait for the appearing of that blessed hope. 1. Fulnesse of Gentiles is not yet come in. 2. Restitution of Iewes not yet accomplished. 3. Our selues are reserued to doe more good, that we may receiue more reward. 4. Vertue of vs runnes on in a continuall line, till the heauens be rolled vp as a scroll, and that to augment our glory. I maruell not if *Paul desired to be* [*] *cloathed vpon with his house from heauen*, so rauishing is the taste of that beatitude, yet doubt not but he daily receiues increase of ioy vnspeakable and glorious, from the endlesse good inspired from God through him into vs, in the heauenly doctrine of his writings and blessed example of his life, left vs in record. On which grounds, I exhort all *to patient* their hearts *vntill the comming of the Lord*: so to long for, as yet they quietly wait for his blessed appearing.

Vse 1.

q Apoc. 22. 17.
r 20.
s Phil. 1. 23.
t 2 Tim. 4. 8.
u 2 Pet. 3. 12.
* 2 Cor. 5. 1.

But Oh death, Oh Iudgement, how bitter is the remembrance of thee to a man liuing in his sinnes! They say commonly, Let all alone till that day. Not all: take taste a little in horrours of your conscience in life: dreads no lesse than astonishing in death: torments vnsufferable at the separation: yet there is a day of fuller Retribution comming, when you shall runne to the Rockes to hide you, to the Mountaines to couer you from the presence of the Lambe, and him that sits vpon the Throne. These here are but ἀρχὴ ὠδίνων. Thinke of him whose but soule cryed out, x *I am horribly tormented in this flame.* What shall that torment be, when body and soule come to be vnited for torture? Intermissions God giues you in this life: Respit to bodies till the last day: But wo, wo, wo, vnto you, when the *Lord Iesus shall bee reuealed from heauen.* Tropically its put to denote Christs comming to iudgement: *this reuealing of the Lord Iesus being* coniunct therewith: Consider, 1. The Style of Christs comming; *his Reuelation.* 2. His Attendants, *Angels.* 3. The manner of it, *in flaming fire.* 4. The end, to *render vengeance.*

x Luc. 16. 24.

1 What is this *reuelation of the Lord Iesus?* The same, it may be, which *Paul* calls ἐπιφάνειαν: his y appearing. Saint *Iohn* φανέρωσιν, his z manifestation; and somebody some-where, his glorious appearing.

y 2 Tim. 4. 8.
z 1 Ioh. 3. 2.

1 Heauen it selfe, and the great *Chasma* betwixt it and vs, cannot keepe from vs his heauenly a vertue and influence: Yet must b *containe him till the time that all things shall be restored.* That though we feele his power daily in our protection and support; his gracious operations in our soule, in our Sanctification and Comfort: yet an *Interstitium* there is, which keepes from vs sight of his glorious person, perfect fruition of his God-head and Manhood. Then shall that veile bee remoued, and euery man shall be able to point the finger, and say, *Ecce Agnus Dei,* that Lyon of the Tribe of *Iudah:* c *Behold he commeth with clouds, and euery eye shall see him, euen they that pierced him.*

a Matt. 28. 20.
b Act. 3. 21.

c Apoc. 1. 7.

2 Or,

2 Or, what if we thinke, reference is to the dayes of his flesh? What time, though he were Lord and Christ, yet appeared he not so to the eyes of flesh: His God-head sometimes peeping out thorow the veile in a miracle, yet mostly obscuring it selfe. 1. Partly, to embolden Satan to the encounter. 2. Partly, by concealing himselfe from forlorne Iewes, to make way to calling of Gentiles. 3. Partly to shew that *his Kingdome is not of this world.* 4. And, which is not the least, to magnifie and make more glorious the faith of them, who in that state of abasure discerned him, such as *Thomas* could not till after his Resurrection, *their* [d] *Lord and their God.* Thus pleased our Saiuour to liue in obscurity, while he was vpon earth: yet shall be reuealed both Lord and Iesus, when he comes from heauen in glory with his mighty Angels. d Ioh. 20. 28.

We also haue our veile of Abasures by afflictions, infirmities, and imperfections; such, so great, *that the* [e] *world knowes vs not.* So God will haue it, that the world may be blinded. Yet comfort we our selues in this. *We are predestinated to be* [f] *conformable to the Image of Christ in* affliction and glory, in veiling and reuealing. We, as the Sonne and Heire of the great God, haue our *day when the* [g] *Sonnes of God shall be reuealed.* When *God shall bring our Innocencie to light, and our Righteousnesse as the Noone-day.* Yea, when *we* [h] *shall also appeare with him in glory.* When all the world shall befoole themselues for thinking our life madnesse; and [i] *admire* how we are accounted, and aduanced as the Sonnes of God. *Vse.* e Ioh. 3. 1. f Rom. 8. 29. g. Rom. 8. 19. h Col. 3. 4. i Sap. 5. 3, 4, 5.

2 His retinue are Angels; *Mighty Angels.* Whether as Assistant and approuing Iudges together with Saints, I referre you to Schoolemen for resolution.

Their vse and imployment then, is, not onely to fill vp the Glory and Magnificence of the great Iudge; but first, to *gather the* [k] *Elect from the foure winds*: secondly, to *separate the tares from the wheat*: thirdly, to be executioners of Gods wrath vpon the wicked, [l] *binding vp* those Tares *in sheaues, and casting* them into euerlasting fire. k Matt. 24. 31. l & 13. 41, 42.

Mighty. Common place of the power of Angels, and their might, how farre it reacheth in workes of Nature, or aboue Nature, I meane not to enter: who lists, may see what Schoolemen haue to that point questioned and resolued. How mighty they are, yet may for this purpose see in the discomfiture of *Senacharib*: when one Angell in one night slaughtered so many thousands of the Assyrians.

The reason why their might is here mentioned seemes: 1. As to shew how suted the Lord is to the end of his comming, which is to render vengeance; hauing at command so many and mighty Angels; so, 2. To deiect the haughty and proud conceit of Potentates on earth, here swaying and
1 Psal. 12. 4. swaggering, as those in the Psalme, as if none were able, or might dare to giue them affront. There shall they meet with a Iudge, able with the breath of his mouth to consume them. Ayded, I say not, but attended with Armies, Hosts of mighty Angels, swift and potent executioners of all his Behests.

Yet more to augment the terrour of the Iudge, the *Modus* of his comming is subioyned: hee comes in flaming fire: ἐν πυρὶ φλογός, by an Hebraisme in *Igne flammante*.

Whether this fire be the old Elementary, or a new created: whether the action of it be naturall or supernaturall, with the like niceties of inquiry, consult with Schoolemen. Generally its resolued to be materiall, not metaphoricall fire; and that *Ignis conflagrationis* spoken of by *Peter*,
2 Pet. 3. 10. whereby *the Elements shall melt with feruent heat, and the earth with the workes therein shall be burnt vp*. To what other vse it then serues, who so askes, may thus be informed. 1. To purge the creature from the drosse it hath contracted. 2. To be instrument of vengeance upon the vngodly? the feculent and drossie parts thereof, as they serue, being reserued for torment to the wicked in hell, *the lake is burnt with fire and Brimstone for euer*.

Why in *flaming fire*? If any aske, I say he is curious: Yet 1. That is more terrible to the eye. 2. More pier-

cing through, subtilty of parts. 3. Nearer, in that respect to the nature of fire in the owne Sphere.

The end of his comming, *to render vengeance*: set out, 1. By the obiect or persons to whom; *those that know not God, &c.* 2. The kinde or quality, or if you list to terme it, whatnesse of it, *euerlasting destruction.*

To giue vengeance: The word signifies wrathfull retribution of euill: in Scripture it oft sounds fearefull: Expressing those punishments, which God as a wrathfull Iudge, in fierce Anger inflicts vpon the wicked onely: proportionall to those, which men in fury of malice and spight, without mercy, lay on those which haue iniuried them: whence is the distinction of *pœna vindicta*, and *Castigationis* amongst our Diuines. That neuer read to fall vpon Gods children: Corrected they are but [n] *in iudgement, in* [o] *measure, not in furie*, lest they should be consumed. *Vengeance is kept in store for the children of disobedience. In this terrible manner comes the Lord Iesus to the Iudgement of the great day*; so attended with his mighty Angels; so armed with flaming fire; so fitted and compleatly furnished, to render vengeance to the whole world of the vngodly.

n Ier. 10. 24.
o Isai 27. 8.

Oh consider this you that forget God, while yet the day of Grace and Saluation lasteth: before anguish and trouble take hold vpon you, as trauell vpon a woman with childe; and you runne in vaine to Rockes and Mountaines, to shelter you from the wrath of the Almighty. *Tremble and sinne not: Breake off your sinnes by righteousnesse, and your iniquities, by mercy to the poore; Loe, let there be an healing of your errour.* Why will you prouoke the Lord to anger? *Are you stronger than he?* Behold him guarded with millions of mighty Angels. Oh stubbornesse of stubble against the fury of the great Iudge; the *God that is* in his wrath, [p] *a consuming fire.*

Vse 1.

p Heb. 12. 29.

Yet say, Lord say, for thy terrors haue pierced me; *who shall dwell with* [q] *deuouring fire?* who shall stand before *continuall burnings*? Hee *that walketh righteously, &c.*

q Isai. 33. 14, 15, 16.

Now blessed be God, who hath prouided vs wherewith to approach the terrour of that day with comfort, to lift vp our heads with ioy in that day, so fearefull to the wicked: It is to Gods children *the day* of their full *Redemption*, *Luke* 21.28.

r Phil.3.9. 1 Oh *what dung* r *and drosse* is Riches, all things to this, *to bee found in Christ having the Righteousnesse of Faith.*

2 *Repentance* from dead workes, makes that day, *a time of refreshing*, Acts 3.19.

3 Faithfulnesse in our callings makes it a day of blessing: f *Blessed is the Seruant whom the Lord shall then finde so doing.* f Luke 12. 43.

For whom is this vengeance prouided? 1. *For them that know not God.* *Quest.* Are any such? *Resp.* 1. Notices of a Deity some are borne with vs. 2. There is knowledge of God that may be acquired: I am sure is offered to t all, Iewes and Gentiles in contemplation of the creatures. But *confused knowledge is as no knowledge: Distinctest knowledge of God, not being affective, is reputed Ignorance.* t Psal.19.3. Rom.1.20.

Generally Interpreters take it a description of Gentiles: who though they knew God by his works, yet know him not by his Word: therefore *grew vaine in their discourses, and their foolish heart was full of darknesse*, *Ephes.* 4.17,18.

I subscribe: yet thinke the same vengeance, if not greater, kept in store for Christians: who, in greater light, remaine still in darknesse. Except perhaps we may thinke there are Christian-Pagans in this behalfe. Men, I am sure, many amongst Christians, as grossely ignorant of Gods nature and will, as euer were Pagans; As if we had amongst Christians; Nominals, and Reals. Truth is, an Ignorant Christian is but *Nomine tenus Christianus, Re paganus.* And to such is heauier vengeance reserued in respect of Ignorance, than for veriest Idiots amongst Pagans: Let then Christians vnder the same crime, be reputed meant in *Pauls* description.

Sure

Sure it is, *Ignorance whether in Christian or Pagan layes open to the vengeance of the great day, Luke* 12. 48.

There is *Simple nescience*; and there is *culpable Ignorance*: *That* wee conceiue to bee bare absence of knowledge in things not reuealed, or commanded to be knowne. [u] *Angels know not the day and houre* of Iudgement: *Nor the Sonne himselfe*, as man. The particular reason of particular Election and Reprobation, Saint *Paul* knew not, It was their faultlesse nescience; not their culpable Ignorance.

[u] Mar. 13. 32.

This, we describe the priuation or want of that diuine knowledge which ought to be in vs. I meane of things reuealed and commanded to be knowne. A double light God hath granted to the Sonnes of men, whereby to make knowne himselfe vnto them. 1. His Workes. 2. His Word. Eyes also he hath giuen them, to make benefit of that light. 1. Sense and Reason. 2. His Spirit and Faith. *Those*, vouchsafed to all, Iewes and Gentiles. *These*, tendered to all, and euery in the Church of God.

Ignorance, whether inuincible, or negligent, or wilfull, neither excuseth *à toto*, in things reuealed and commanded to be knowne. That made our Sauour say. Ignorants are [x] *beaten though with fewer stripes*: eternally damned, though not so much tormented.

[x] Luke 12. 48.

Vse.

How slender then is the Comfort framed or fancied from the Topicke of Ignorance? so applauded yet, as if it should doe steed in the day of wrath, as much as exactest knowledge in the mystery of godlinesse, saith Saint *Austin*. The vtmost aduantage simplest Ignorance can doe then, is but *vt minus ardeant*.

To rouse vs out of it, Meditate; Such 1. [x] *Aliens from the life of God*. 2. In [y] *snare of the deuill*, holden captiue of him at his pleasure. 3. No way assured of their being in Couenant of Grace. For such all haue the [z] *vnction teaching all things*: are [a] *all taught of God*: [b] *know him from the least to the greatest*.

[x] Ephes 4. 18.
[y] 2 Tim. 2. 26.
[z] 1 Iohn 2. 17.
[a] Iohn 6. 45.
[b] Ier. 31. 34.

Meanes. See 1. [c] Excellency of knowing Christ; suppose that knowledge *Treasure*, thou *wilt digge for it* as for

[c] Phil 3. 8.
[d] Prou. 2. 4.

e 1 Cor. 3. 18. for *siluer*; search, as for Rubies. 2. Be [e] *a foole in* thine owne conceit: lay downe proud opinion of Natures acuity in the mysteries of God. 3. [f] *Attend at the Gates of wisdome*: Prophesie is the *key of knowledge*. [g] *Pastors are giuen to feed with knowledge and vnderstanding*. Will you, nill you, you must seeke knowledge at their mouthes. [h] *Their lippes* are your *storehouse*. 4. [i] Pray to bee illightned.

f Prou. 8. 33.
g Ierem 3 15.
h Mal. 2. 17.
i Psal. 119. 8.

The second sort lyable to vengeance: *those that obey not the Gospell of our Lord Iesus Christ*. Circumscription of Christians according to Interpreters. Their generall stile is with *Paul, the* [k] *children of disobedience. They shall lye open to that vengeance*, yea though their knowledge were Angelicall. Christ *is Author of Saluation to those* onely *that obey him. The wrath of God* comes, abides *vpon all the children of disobedience*: in fuller weight for that they saw, *Iohn* 9. 41. & 15. 22, 24. *Iam.* 4. 17.

k Ephes. 2. 2. & 5, 6.

Reasons are: 1. Their sinnes grow neere the nature of presumptions, of wilfull and malicious sinnes.

2 Adiuments to obedience haue beene more; vnderstanding hauing presented to their will, the goodnesse of Christian duties.

Whither the disobedience be in not doing, or omitting duties prescribed and knowne; or in doing euils knowne to be interdicted, it matters not. *Non parcet pungenti qui minatur & sterili.*

Vse.

We liue in the deluge and [l] inundation of knowledge, prophesied by *Isai*: would God our practice were in any good measure answerable. I would then bee inclined to thinke, the body of our Christendome should be saued. But *God hath* [m] *multiplied the Nations, yet not increased the ioy.* Contemplatiues we are most in matter of faith and piety; our Religion is mostly talke and discourse.

l Isai. 11. 9.
m Isai. 9. 3.

Saint *Peter* exhorts *to* [n] *ioyne to Faith, Vertue; to knowledge, Practice*: not *to* [o] *be idle and vnfruitfull in the knowledge of our Lord and Sauiour*. 1. Consider, knowledge though an excellent gift, yet is none of the Characteristicall to discriminate vs from Reprobates. δαίμονες is the name

n 2 Pet. 1. 5.
o 8.

name of damned deuils, for excellencie of knowledge. And as good Angels, so haue they *learned by the Church the manifold wisdome of God, Eph.* 3.10.

2. Not connexion onely of Graces is to be seene in Gods children; but subordination of one to other; of [o] knowledge, we are sure, to practice. Nothing is reuealed of Gods nature and will, that we may onely know, and delight our selues in the speculation: nor is any thing in Christianity so meerely speculatiue, but its made ground [p] of practice. [o] Iohn 13.17. [p] 1 Par.28.9.

3 The rule of Retribution is not our knowledge, but our practice: *Euery man receiueth according to what he hath done.* Prophets disobedient are dismissed with *Nescio vos, Matth.*7.22,23.

4 If knowledge be that we labour for, what better meanes of improuement, than [q] conscionable obedience: Hereby grew *Dauid wiser than the aged; than his Teachers, euen by keeping Gods precepts, Psal.*119.99,100. [q] Iohn 7.17.

5 Conscience wounded by Gods wrath is torture no lesse than racking: yet most, where knowledge hath bin most abundant.

Obey not the Gospell. Gospell then *as well as Law, enioynes obedience*; containes not onely promises of mercy, but precepts of duty. [r] *Repent and beleeue*, are precepts of the Gospell. *Loue God aboue all, Thy neighbour as thy selfe.* So not Law onely, but Gospell commands thee. This is *the old and new Commandement. Nouum*, 1. *quia renouatum*: 2. Pressed on new grounds; Such as nor Prophet nor Patriarch euer saw to *enforce it*. There are Gospell, as well as Legall Ethicks: Moralities all as many Euangelicall, as Mosaicall. Truth is, there is no duty which the Law morall requires, but the Gospell prescribes, and vrgeth on equall termes of necessity to saluation. Its not absurd to say, the whole of what the Law prescribes, for the *Modus* and *Gradus* of obedience, is in the Gospell also prescribed: these differences obserued. [r] Mar.1.15.

1 The Law allowes none, but our owne personall obedience, after euery iota and tittle. The Gospell affords performance by a surety.

2 The

2 The Law winkes at none, no not least imperfections of obedience: The Gospell offers more Grace, promising to crowne our gracious endeuours.

3 The Law prescribes, but enables not: therefore is [f] *Letter*. The Gospell prescribes and assists: therefore is called *Spirit*: because with it goes the Spirit of power, enabling, in acceptable manner, to performe what is prescribed.

[f] 2 Cor. 3. 6.

Vse. So that they doe ill inexcusably who make Law and Gospell fight in matter of prescript. And thinke the Decalogue, as its Rule of obedience, in any the Contents of it, cancelled, together with the *hand writing of ordinances*. When yet [t] *Christ came not to destroy the Law, but to fulfill it*: And *Faith doth not abrogate the Law*, but rather *stablish it, Rom.* 3. 31.

[t] Matt. 5. 17, 19.

Worse they, who conceiue the Gospell a doctrine of carnall liberty. As God an Idoll made all of mercie, so his Gospell consisting onely of promises of mercie, not at all of precepts of duty. And this, forsooth, is their Christian liberty vnder the Gospell: freedome from obseruing the Law of God.

Liberty Christian proclaimed in the Gospell, is [u]. From [*] yoke of Ceremonies. 2. From [*] Curse. 3. Iustification. 4. Rigorous exaction. 5. [x] Exasperating power of the Law Morall. Not at all from obedience of any iota or title comprised in any precept of the Decalogue.

[u] Acts 15. 10.
[*] Gal. 3. 13.
[x] Rom. 6. 14.

Therefore in Gospell doctrine obserue, 1. As many prescripts of duty, as promises of mercy. 2. Promises for their performance on Gods part, limited to condition of our performing the duties. 3. The euidence from which we gather our title to the promises, is our performance of the duties.

Gospell of our Lord Iesus Christ. So called, either for that he is the *adequatum obiectum* of it; the whole of Euangelicall doctrine hauing him for the matter: or, because by him, *as the Angell of the couenant*, reuealed out of the bosome of his father. That clause seemes interposed, either to dismay the more from disobedience; or to shew equity in

in extremest vengeance inflicted on them, *that contemne him which speakes from heauen.* See *Heb.* 2. 2, 3. & 12. 25.

VERS. 9.

Who shall be punished with euerlasting destruction from the presence or face of the Lord, and from the glorie of his power.

SPecification of the vengeance: where are 1. The whatnesse of it, *destruction.* 2. The continuance, *Euerlasting.* 3. The worker or meane inflicting, the *Face of the Lord and the Glory of his power.*

1 *Destruction:* vnderstand, not an abolishing of their being. Oh how shall they wish they had neuer bin, or had bin bruits, or might cease to be, when the day of that vengeance commeth. Rather of their well-being. *Non est vita viuere, sed bene viuere.* Nor is it worth the name of being, to be miserable: so miserable, as to liue a dying life, to dye a liuing death.

2 *Euerlasting:* their miserie shall haue no end. *Their worme dieth not; their fire neuer goeth out:* the fire is *vnquenchable* and *euerlasting*, *Mar.* 10. 43, 44. *Matth.* 3. 12. & 25. 41, 46.

Reasons. 1. That so endurance, sith it will not bee in weight, there may be proportion betwixt their punishment and sinnes, wherewith they haue violated that endlesse Maiestie.

2 They sinned in *æterno suo*: Its iust therefore they should be punished in *æterno Dei.*

3 Their desires to sinne were infinite, endlesse: they would liue euer, that they might sinne euer.

4 Their impenitencie is endlesse: obstinacie of will in euill, is one of the sinfull penalties of the damned.

Vse. *Millenarios* erred through too much pitty, and mistake of some Scriptures; when they promised, some, to very

Pagans

Pagans and Deuils; others, to impenitent Chriſtians, releaſe from their Hell-torments. But fooles, may I tearme them, or mad men amongſt vs? who hearing daily, and profeſſing to beleeue, what wee teach of extremity and eternity of Hell-torments, yet to enioy the momentanie pleaſures of ſinne, willingly depriue themſelues of that eternall hyperbolicall weight of Glory; yea deſperately plunge body and ſoule into euerlaſting paine. *Oh conſider you that forget God;* if yeares, as many as there are ſtarres in the skie; millions of yeares, as many as there are ſands by the Sea ſhore, might bring end to the paine, yet there were hope: But when eternity ſhall be added to extremitie of the Torment, the Recouerie is hopeleſſe: Whom ſhould not theſe terrors pierce?

3 *From the preſence of the Lord, &c.* At firſt ſound, the words ſeeme to intimate the good, ſuch are depriued of the preſence of Chriſt, and fruition of his Glory: and may be conceiued to import that *pœnam damni*, as its called, their loſſe and depriuation of eternall beatitude, which they ſuffer, whoſoeuer know not God, or diſobey the Goſpell. But attentiuely conſidered, rather ſignifie the cauſe, or meane inflicting their vengeance: *The very looke or face of Chriſt: His power, the glory or excellencie of his power eaſily procures it,* y *Hide vs,* they crie, euen Potentates, *from the face of the Lambe:* ſo terrible and full of Maieſtie ſhall be his ſecond appearing: with ſuch z eaſe, euen with his looke, ſhall they be tumbled downe together into the bottome of Hell.

y Apoc. 6. 15, 16.

z See Pſal. 2. 9.

Vſe.

What meanes the inſolencie of the mighty, *the guilded Poſſheards* of the earth, to looke and ſpeake ſo big? why triumph they ouer the Impotent? how dare they a *prouoke the Lord? Are they ſtronger than he?* Haue they forgotten who ſaid, *he that is higher than the higheſt regardeth, and there bee higher than they? Eccleſ.* 5. 8. You that pride your ſelues in your frowne, and call it your glorie, that multitudes tremble at your preſence; ſuffer the thought to put an appall to your pride, and power, and pompe; that there is a countenance at which Angels tremble; a power

a 1 Cor. 10. 22.

power, to which Seraphims stoope; a presence so maiesticall; a face so full of glory, before which you must stand to be iudged, whose very frowne can cast body and soule into Hell-fire. I say as *Dauid, tremble and sinne not, Psalme 4.4.*

VERS. 10.

When he shall come to be glorified in his Saints, and to be admired in all them that beleeue, (because our Testimonie was beleeued among you) at that day.

A Repetition and new remembrance of the time, when this vengeance shall be inflicted: set out by another concomitant of it; the glorious aduancement of Gods children. Considerable therein are, 1. The generall *Glorification* of Saints. 2. The fountaine of it, the *Lord Christ, who is glorified* in the glorifying of Saints. 3. The measure: *Admired.* 4. Persons to whom intended, and their qualification, *Saints, and all that beleeue:* interlined there is in a Parenthesis, application of the Comfort to *Thessalonians.*

1. *There is* then *a glorious estate reserued for Gods children* against the day of Christs second appearing. [b] *Glory, Honour, and Immortalitie to euery one that continues in well doing.* [b] Rom. 2. 7, 10.

Schoolemen will a little fill you with particulars: when they minde you of the *Dotes.* 1. *Animæ*; Vision, Delectation, Comprehension, &c. 2. *Corporis*, Impassibility, Subtility, Spiritualty, Clarity, with the like. See them *ad* 4um. *distinct.* 49. Ad 4um. dist. 49.

Their glory here, seemes that which presents it selfe to the eyes of the wicked; in their 1. Association vnto Christ; they also *sit on* [c] *Thrones.* 2. Participation of [d] iudiciall power ouer the *world*, yea *Angels*; not onely by comparison, but by suffrage of approbation. [c] Luke 22. 30. [d] 1 Cor. 6. 2, 3.

What may, if this will not, cause vs to digest the infamy and

and abasures we are subiect vnto? Proud nature of man, and vaine-glorious, how makes it good men sometimes *more loue the praise of men, than the glory of God? Iohn* 12. 43.

Had we *Pauls* wisdome to looke from things temporall to things eternall, from our present contempt, to our future glory, we should easily resolue to be *yet more vile for the Lord.* Gods Spirit in Scripture thus armes vs against the Temptation. 1. Minding vs how God, from amongst the *e* *basest and most contemptible* of the world, hath pleased to make his election to glory. 2. Remembring vs of the many more *f* Indignities, Christ for our sakes endured. *g* 3. Sending vs to consider our conformitie herein to Prophets and righteous men, which went before vs. 4. Putting vs in minde, of what it euidenceth, *the* *h* *resting of the glorious Spirit of God vpon vs.* 5. Withall, of the high account God makes of vs, honouring vs with his protection; interessing himselfe in our contempt: dignifying vs with the guard of his glorious Angels, and their ministring vnto vs. 6. Chiefely of the Glory reserued for vs against the life to come, to which these present abasures doe after a sort qualifie vs.

e 1 Cor. 1. 27, 28.
f Heb. 12. 2.
g Matt. 5. 12.
h 1 Pet. 4. 14.

I beseech you let it prevaile to worke in vs, what *Paul* exhorts vnto, *To* *i* *goe out of the world bearing the reproach of Christ.* 1. Examples we haue frequent. *Moses* prefers in choise the *k* *Rebuke of Christ*, before all earthly honour. *Dauid* resolues *to be* *l* *more vile for the Lord. Apostles* *m* *reioyce in such* reproach, as in their dignitie. 2. As wicked men are so much the more tormented, by how much more they haue magnified themselues; so haue Gods children their portions of glory, proportioned to their measures of Abasures here on earth.

i Heb. 13. 13.
k Heb. 11. 26.
l 2 Sam. 6. 22.
m Acts 5. 41.

2 Yet this take notice of. The glory how euer ours in fruition, yet is Christs originally, and from Christ, ours by communication: Wherefore *Hee* is said *to be glorified in his Saints.* There is a Personall Glory of the Mediatour: whereof see *Iohn* 17. 5. and there is his sociall glory, as I may tearme it, resulting to his person, from the Glory which

which he communicates to his children.

Indeed, *Coniunct with the Glory of Saints is the Glory of Christ*: so neerely, as that in *their glorification himselfe is glorified.*

To which end consider, 1. The vnion mysticall twixt Christ and his Church; Such as that Christ and his Church are one body complete. The Church [n] *the fulnesse of him who filleth all in all.* 2. Issuing from that vnion is, Influence of Grace and Glory into the Church from the head. 3. Attend the meritorious procurement of that Glory to vs, to be meerely from Christ. *The Prince of our Saluation being therefore* [o] *consecrated by Afflictions, that the children might be brought to Glory.* 4. As the managing of all [p] proceedings in the last iudgement, so the [q] distribution of glorious rewards is committed vnto Christ. 5. The efficiencie of it in vs, is of Christ by his power and Spirit: for its he *who* [r] *changeth our vile bodies to make them like to his glorious bodie*: that not without cause *Paul* saith, the Lord Christ is glorified in the Glorification of Saints.

[n] Ephes. 1. 22, 23.

[o] Heb. 12. 10.
[p] Ioh. 5. 22, 27.
[q] Matt. 25. 31, 32, &c.

[r] Phil. 3. 21.

So that me seemes the Scruple is groundlesse, which yet perplexeth many of Gods Saints; that in their sufferings and seruices they eye so much their owne Saluation and eternall Beatitude.

Vse.

1 Know, there is warranted an vnder Respect to the reward, to incite vs to faithfulnesse, *Heb.* 11. 26. & 12. 2. 2. And canst thou say, there is in thee no respect to the glory of God? 3. But let this be weighed, that God himselfe is our Beatitude; and that in seeking our Beatitude, wee seeke fruition of the glorious God-head: that in our glorification, Christ also is glorified; and in seeking our saluation, we seeke the glory of our Sauiour; So may this Scruple be sufficiently exempted.

That measure of Zeale for God, and loue to men, in [s] *Moses* and [t] *Paul*, to me seemes something extaticall: the priuilege of a few. Perhaps to be endeuoured by all; yet scarcely to be hoped for by the ordinarie ranke of Gods children, whiles this body, which is corrupted, cloggeth the soule.

[s] Exod. 32, 32.
[t] Rom. 9. 3.

And to be admired. *The measure of their glory so great as shall fill the enioyers with wonder at the grace, beholders with no lesse than Admiration, at the power of the bestower.* Truly said *Paul, Things* [u] *prepared* for Gods children are such as *neither eye hath seene, nor eare heard, nor can it enter into the heart of man to conceiue.* See the wicked rauished at the sight, and expressing their wondering at such change of estate, *Wisd.* 5. 5.

[u] 1 Cor. 2. 9.

And is it not matter of wonder, to see man made of the dust of the earth, his metall of the basest, now made * *like and equall vnto Angels*? His minde, no more than sand-blind in the things of God, then so [x] *bare-faced to contemplate* the glorious God-head. His will, in nature so opposite to goodnesse; In grace so wauing and wauering in Resolution, then so immutably fastned, and by *Bernards* happy necessity, so linked to holinesse, &c. who among Saints feeling this blessed change, shall not be rauished with admiration at the power of the Author?

* Mar. 12. 25.

[x] 1 Cor. 13. 12.

But if wee farther consider our no deseruings of so eminent glorie; our deseruings of the contrarie, together with the preterition of so many millions of men our Equalls, if not betters, many, in naturall condition; and their resurrection onely, to shame and contempt: How shall wee bee able to satisfie our selues, in extolling and admiring the rich grace of our God and Sauiour Iesus Christ? Whether there shall be in heauen Remembrance of things past on earth, is not altogether impertinently questioned. Of soules separated the inquirie is vsuall, and thus resolued from *Gregorie*: That Remembrance intellectuall there is both of sinnes and penalties past, as matter to occasion continuall lauding of Gods mercy in deliuerance. Niceties pertaining thereto, whether it bee with pleasure or disliking, whether with rationall sorrow or without, I omit. This I doubt not, but the comparing of the miseries they are freed from, with the beatitude they then enioy, augments their ioy. The meditation of their demerits before, and after calling, enlargeth their hearts to magnifie and extoll the grace of their Redeemer.

Their

Their beholding the confusion & horrour cast vpon deuils, and damned Reprobates, compared with their owne beatitude; especially with reflexion of the minde vpon their equality in state of nature, makes them no lesse than admire the rich grace of Christ, in lading them with that transcendent, and hyperbolicall weight of glory.

Lord that we had *Pauls* wisdome in our afflictions, to *y looke from things temporall, to things eternall.* His art of comparisoning our present sufferings with our future glory: how would it silence our murmurings? adde courage to our faintings, and no lesse than joy in our greatest tribulations. Brutes, as we are, no lesse sensuall and stupid, while we *walke by sense and not by faith.* Methinkes if we but meditated the *z loue of God,* which they euidence; the *a quiet fruit* they bring; *the power of God b perfitted in our weakenesse* to our owne and other mens wonder, the damnation which they *c* free vs from, when they are sanctified vnto vs; how should they seeme lesse than sweet vnto vs? But when we shall consider *the d glory that shall be reuealed; The e weight of eternall glory* to be rendered *for light and momentanie afflictions* of this life, how can we but be ambitious of the crosse, as some Primitiue Martyrs were; and wonder at our fainting vnder feare or sense of afflictions, for whom glory, no lesse than wonderfull, is prepared against the appearing of Christ? I say as *Paul* on like occasion, *Consider what I say, and the Lord giue you vnderstanding in all things.*

Vse.

y 2 Cor. 4. 18.

z Heb. 12. 6.
a 11.
b 2 Cor. 12. 9.
c 1 Cor. 11. 32.
d Rom. 8. 18.
e 2 Cor. 4. 17.

4 The last particle remaines: The persons to whom this glory, this marueilous glory belongs. Thus they are pointed out vnto vs. 1. *Saints.* 2. And *Beleeuers,* such onely, and such all.

Two things are here obseruable, 1. The limitation to Saints and beleeuers onely. 2. The extent, to all that beleeue: no doubt, but to all Saints.

Saints in Popish language, heare none but who are Canonized: Among whom yet, who doubts? but may bee found some damned Spirits: sith in Canonizing the Pope may erre.

Amongst our people, ignorant of Scripture Phrase, none may so be esteemed, but those *iust men, whose spirits are now made perfect* in heauen. In the style of the holy Ghost, All Gods people, but professing sanctity, are so named: though more strictly, such as by Gods Spirit are [e] *purged, though but inchoately, from all filthinesse of flesh and Spirit; and are growing towards full holinesse in the feare of God.* The style is sometimes with an ἐξοχὴ giuen to men *eximious in Sanctitie*: yet generally belongs to all Gods children.

That to *them onely belong the Glory that shall be reuealed*, Scripture Testimonies are plentifull: hence its called *the* [f] *inheritance of Saints.* Wherefore also the [g] vnholy and profane are excluded. Reasons of congruence ye may obserue reading the Scriptures quoted.

If any measure of profanesse might breed wonder in these last times, I should maruell to see Christians by profession, men hoping for heauen, and setting their face that way, so generally auerse from Sanctity: so scoffing out of countenance the studie and endeuour of it. Saith *Peter*, considering the terrour of the last day; [h] *What manner men ought we to be in holy conuersation?* No measure should suffice. Saint *Iohn* weighing the purity of the Iudge, and the condition of seeing him with comfort; [i] *whosoeuer hath this hope, purgeth himselfe as God is pure.* Saint *Iames* expressing imperat Acts of sincere Religion, thus points to vs our measure of sanctity: *to keepe our selues* [k] *vnspotted of the world.* Saint *Iude* commands *to hate the* [l] *garment spotted of the flesh.* Saint *Paul* allowes not [m] *naming of any vncleannesse* without detestation. Nice scrupulousnesse about Ceremonies, and such like trifles, what wise man either loathes not, or pittieth? And yet cries woe to all that violate, [n] *minima mandatorum*; approuing euen preciseneſſe in moralities, so it be guided by prudence.

As to Saints, so *to beleeuers is this glory appropried*; places are plentifull, see these pregnant, *Mar.* 16. 16. *Iohn* 3. 15, 16, 17, 18. whether Infidelity be of more Negation, such as in Pagans, to whom the name of Iesus hath not bin heard:

e 2 Cor. 7. 1.

f Col. 1. 12.
g Heb. 12. 14.
1 Iohn 3. 3.
Apoc. 21. 27.
Vse.

h 2 Pet. 3. 8.

i 1 Iohn 3. 3.

k Iam. 1. 27.
l Iude ver. 23.
m Ephes. 5. 3.

n Mat. 5. 19.

heard: or of euill disposition, as in vnbeleeuing, or misbeleeuing Christians, it matters little *ad pœnam damni*: Though that of sense be greater to children of the Church. Mistake not, as if I thought the not knowing, or not beleeuing in Christ, shall be imputed to a simple Pagan, as a crime to damne him. How beit, had he beleeued, he had bin saued: not beleeuing, he perisheth in his Paganisme.

I like pittie though it be a little foolish; yet would haue no man wiser than his maker: what if the body of Paganish Nations perish? what, when their Infidelity in which they perish is inuincible? Its pittie of them they say: And God seemes either not iust, or not so mercifull. *Answ.* Pittie bee it: who allowes not [o] *condoling* their miscarriage? yet neither is God iniust, in not shewing them mercie to saluation, sith, 1. That gratuitous. 2. And *he* [p] *made them righteous.* 3. And they are *inexcusably* sinfull in violating the rules of naturall law, reserued in their Notice. But is God lesse mercifull? Nay rather more [q] *to the vessels of mercie*: whom from among so many millions of men and women, of equall condition in nature, hee hath selected to magnifie his mercy vpon. The mercies of God are better prised by weight, than by number of enioyers. *Vse.*

o Rom. 9. 2.

p Eccl. 7. 31.

q Rom. 9. 23.

But we passe to the extent. As to Saints and beleeuers onely; *so to all Saints*: for (which is more doubtfull) *to all beleeuers* doth this heauenly glory belong.

That *to all Saints*: these Scriptures are pregnant. The *inheritance* belongs *to* [r] *all them that are sanctified.* Beatificall vision *to all that are* [s] *pure in heart*: wherefore the sanctified are said *to be* [t] *sealed to the day of Redemption.* And the *first fruits* of the Spirit, is called the [u] *earnest of our inheritance.*

r Acts 20. 32.
s Matt. 5. 8.
t Eph. 4. 30.
u 2 Cor. 1. 22.

They erre, who extend Sanctification to Reprobates. What say they to this Argument? Euery sanctified man is glorified. No Reprobate is glorified. *Ergo*, nor sanctified. 2 [x] *Elected* we are *to sanctification of the Spirit*, suppose you to the common solaces of Reprobates. 3. Or thinke we Christs merit and [y] intercession, by which the Spirit of Sanctifi- *Vse* 1.

x 1 Pet. 1. 2. Eph. 1. 4.
y Iohn 17. 9.

Sanctification is procured, intended to Reprobates? 4. Not giuen them, saith our Sauiour; *the* [y] *world cannot receiue him.* But *de his alibi*, the homonymies wherewith Aduersaries haue perplexed the question, are elsewhere noted and explained.

y Iohn. 14. 17.

2 Let Gods people make sure to themselues their sanctification, they make sure their [z] election, calling, glorification. Thus ye may in part discerne it. 1. The lesse [a] earthly-minded, the more sanctified. ἅγιος *quasi* ἄγαιος or ἀνευ τῆς γῆς. 2. Its comfortable to see in our selues the [b] connexion of all vertues gracious: *to be failing in no gift* or fruit of the Spirit, argues our through, our true sanctification.

z 2 Pet. 1. 10.
a Col. 3. 2.
b 2 Pet. 1. 5, 6.

3 Especially if these [c] *things be in vs and abound*; yea if they be but growing, that argues life of grace in vs.

c 2 Pet. 1. 8.

4 In exercise of them, constancy and resolution is specially comfortable.

5 Most when the motiue is obedience to the commander, [d] Loue of the Inioyner; and the end, that the Author in all things may be glorified, *Matt.* 5. 16.

d 1 Cor. 13. 3.

The greater question is, whether to all that beleeue? for euen [e] *Deuils beleeue*; and we read of [f] reuolters from faith, whose damnation is as certaine, as if damned already in chaines of darknesse; how then saith the Apostle, this glory belongs to all that beleeue?

e Iac. 2. 19.
f 1 Tim. 4. 1.

Resp. Pardon vs a little, to see if Schooles may helpe vs in this inquiry. Of faith, as of other vertues, they make two kinds. The one acquisite; the other infused. Acquisite, such as may be wrought out of power of nature, by meanes attempered to the vnderstanding subsisting within the state of nature. As when a man assents to theologicall truths, moued by humane perswasions: as for reuerence or loue he beares to the teacher; or for miracles wrought to auouch them; or for reasons and arguments, potent in the eye of reason, to worke such perswasion.

Infused, wherein the vnderstanding is eleuated from all its naturals, and illustrated by so diuine power, that it giues credence to things aboue reason, leaning onely on the

the firſt verity, the truth of God the Reuealer; this being the thing which makes him aſſent, becauſe God ſpeakes and teſtifies it. Infuſed its called, either by alluſion to the [g] phraſe of the holy Ghoſt; or becauſe its meerely from without, there being no power naturall in man to procure or receiue it, ſaue onely that which they terme obediential: whereby man, as other creatures, is borne to obey Gods action, or his working vpon him, to be made whatſoeuer he may be made by diuine power.

g Ioel 2. 28.

Of faith infuſed, they make two kinds: one formed, as their terme is, by charity: the other formeleſſe, ſeparate from charity, which they call formeleſſe, not becauſe it lacks matter or forme, or any thing required to the nature of faith: for euen this faith, they ſay, is perfect *quoad ſpecium*: and is true faith in *genere naturæ & moris*; that is, hath the true nature of faith, and is a vertuous quality. But formeleſſe they call it, when ſeparate from charity, becauſe it wants what ſhould forme it to the nature of a gratuitous or gracious gift, or fit it to atchieue the ſuperexcedent end, eternall beatitude; or as *Scots* termes are, it wants what ſhould forme it to acceptability; or as [h] *Bellarmine*, to make it actuous and operatiue.

h *De Iuſtif. lib. 2 cap. 4.*

In all this, ſetting apart ſtrangeneſſe of Language, and their ſecret intention of making charity enter our iuſtification, me thinks the ſentence is orthodox, and conſonant to Scriptures: *faith* ſauing *workes by loue*, *Gal.* 5.6. And if *a man ſay he hath faith, and haue no workes*, [i] *can that faith ſaue him?* Thus vnderſtand the Apoſtle. *All that beleeue*, I ſay not *quocunque modo*, ſuppoſe by faith acquiſite, as deuils, and many profeſſed Chriſtians; or by faith dead, and vnoperatiue; but all that beleeue with that *faith which works by loue*; to all ſuch belongs the glory of Gods Kingdome.

i Iac. 2. 14.

Or, what if we call to minde the three internall acts of faith? which *Thomas* ſaith are all acts of one and the ſame habit of faith: 1. To beleeue God ſpeaking in his word. 2. To beleeue that he is God, and a rewarder of them that ſeeke him. 3. To beleeue in God; that is, as I interpret, to reſt and relye our ſelues by confidence and affiance, on

God and his Christ, as onely Authors of Righteousnesse and Saluation. *In all such beleeuers will Christ be glorified,* in communicating to them the glory of the Kingdome, which he hath promised. To this purpose Scriptures speake pregnantly, *Iohn* 3. 16. 36. *Iohn* 5. 10, 11, 12, 13, *&c.*

Vse. There be who enlarge promises, streiten precepts. The promise of life they suppose made to all beleeuers, howsoeuer entertaining into their assent, the doctrine of faith published in Scripture; the faith required, is supposed to be a bare and naked assent to diuine Reuelations, without care of good life. Against these is Saint *Iames, cap.* 2. *tot.* and *Augustine.*

There be that streiten promises, enlarge precepts; alas, to how much perplexity of their soule? As if faith required, were of necessity to be, of all Articles and circumstances thereof, explicite; so firme and steddy at all times, as neuer to conflict with Infidelity: to such faith onely, in their opinion, belong the promises. But then said the Prophet in vaine, *he shall not quench the* [k] *smoaking flax:* Then that is false, that the Gospell requires *Truth,* not *perfection* of faith and other vertues. Then are not [l] *Infants* in Grace, Gods children; nor Christ propitiatour for imperfections in gracious practice. And yet as he is *Author of saluation to* [m] *all that obey him,* though obedience be sometimes interrupted, alwayes imperfect. So will he be glorified in glorifying all them that beleeue, I say not as *Abraham* onely, with [n] *fulnesse* of assurance; but as the blinde man in the Gospell, [o] bewailing and praying against Infidelity and doubtings.

k Isai. 42. 3.

l 1 Iohn 2. 1, 2.

m Heb. 5. 9.

n Rom. 4. 21.

o Mar. 9. 24.

(*Because our Testimonie was beleeued among you.*) This clause included in the Parenthesis, hath apparently this Scope, to apply the generall fore-mentioned, to the comfort of these particulars among beleeuers: *q. d.* And this I say for your comfort, because our Testimony, that is the Euangelicall doctrine to which we gaue Testimony that it is of God, found credence and beleefe among you. How that generall doctrine anailes to their comfort being so quali-

qualified, you easily apprehend, conceiuing the discourse on this wise. All that beleeue the Gospell shall partake in that marnellous glory. But you haue beleeued the Gospell; therefore shall haue share in that heauenly glory.

But doth not the Apostle, in this Application of the generall to this particular people, more than intimate, that *generals of promise or blessing, or comfort, deliuered in Scripture, are intentionally meant to particulars rightly qualified?* Or that Gods spirit speaking in generall, speakes to particulars couched vnder the generall? As thus, when to all Saints and beleeuers, hee promiseth the inheritance, speakes hee not to mee, in case I be sanctified, and a beleeuer?

That a man may wonder Papists should on this ground reiect particular Faith, because we lacke a particular word: whereas truth is, wee haue a word intentionally particular. I pray tell, is not the word of promise as particular, as the word of threatning, or Command, or prohibition? Thus conceiue; when the Command is giuen to *feare the Lord, and depart from euill*, though *Peter* and *Paul* be not mentioned in the Command, Is it not therefore meant to *Peter* and *Paul*? Belike they are not bound to obey, saue in what is commanded them by name. When its said, *you* [p] *shall not ioyne mariage with the daughters of a strange God*; is it not all one, as if he had said, neither thou, nor thou whosoeuer thou art? When God threatens the [q] *drunkard to be cloathed with ragges*, the [r] *whoremonger to be brought to a morsell of bread*, is it not applicable, in the intention of the speaker, to euery particular ingaged in those sinnes? So when the promise runnes, *whosoeuer beleeues, and is baptized, shall be saued*: why say we, we haue no particular word to beleeue that we are in state of Saluation? When its meant to euery particular beleeuer, and we know, or may know that we beleeue. To me, I assure you, it sounds as particular in case of my faith and repentance, as if our Sauiour himselfe should say vnto me, as to him in the Gospell, *Sonne thy sinnes be forgiuen thee.*

Vse.

[p] Deut 7.3,4.

[q] Prou.23.21.

[r] 6.26.

Else,

Elſe, what is the particular word we want to breed particular aſſurance? A word perhaps particular to me, to tell me, I beleeue or repent. *Reſp.* Is that the matter? 1. Hitherto it hath beene vnderſtood of a word teſtifying Gods act to man, in pardoning ſinnes, iuſtifying the ſinner, &c. not of a word teſtifying the act of man. 2. Need I a particular word of God to tell me I beleeue? Why more then to tell me I loue, I feare, I hope, &c. when as the ſoule [f] *knowes it owne acts* or motions, by its owne imbred faculty: themſelues acknowledge in the vnderſtanding *Actum Reflexum.* And why not my acts vertuous or gracious, for my comfort, and thankfulneſſe; as well as my vitious actions, to breed me terrour and repentance?

[f] 1 Cor. 2. 11.

Queſt. But the rectitude of theſe acts, the ſoundneſſe of theſe graces, can my ſoule know? *Reſp.* Thy minde informed by the word of God, vpon due examination, may as well know rectitude, as diſcerne the acts. I may as well know that my faith reſts vpon the verity, as that I beleeue *quocunque modo*: for knowes not my minde her motiues, as well as her motions? Or, if by imperate acts of faith, which infallibly teſtifie preſence of true faith, I would iudge, may I not ſay I haue a word particular to teſtifie truth of my faith? As when my *Faith* [t] *purifies my heart*, [u] *workes by loue*, haue I not a word to teſtifie, that my faith is vnfained? As punctuall it is to me, and as particular to teſtifie the ſoundneſſe of my faith: as if an Angell ſhould ſay to me as to *Cornelius*, [x] *Thy prayers and Almes-deeds*, thy faith and repentance *are come vp in remembrance before God.*

[t] Act. 15. 9.
[u] Gal. 5. 6.
[x] Act. 10. 4.

Howbeit, from *Pauls* example, Miniſters of the Church haue their direction, to *apply the generals of promiſe and comfort to their people, prouided alwaies, they be qualified to partake them*, See *Act.* 2. 39. & 13. 38. 2 *Sam.* 12. 13.

Such application hath warrant from example of Prophets and Apoſtles; from intention of the promiſer; and tends much to comfort of weake conſciences: Conſidering they know, or may know, their miniſters as Gods mouth;

And

And his instruments [x] authorized *to remit sinnes*, and to seale vp to them life and saluation.

What will our scoffing Catholiques say, if from the ordinance and vse of the ministery as its exercised amongst themselues, wee deriue a particular word for particular faith to rest on? *generale applicatum ad hunc & hunc*, is it not particular? when in their *forum pœnitentiale* they pronounce the sentence of absolution vpon the penitent. *Ego absoluo te, &c.* Doe they giue him a particular word for faith to rest on? or doe they require diuine faith, or onely humane to be giuen to their testimony so particularized? Will they say humane onely? *Apage*: for how settles that the conscience? Or where is, *qui vos audit, me audit*? Or how say they, when they remit, God remits? If diuine, then there is a word of God particular for it to rest on: and so particular faith is no longer presumption, sith it hath a particular word of God to build on: as apparently it hath, when generall promises are Regularly applyed, and by authority delegate from God.

And what is the ods, tell me, betwixt this priuate absolution, and that publique in our preaching, for the matter of particularity? When *Peter* told beleeuing Iewes, *that the* [y] *promises were made to them*, was it not all one, as if he had said to euery particular of them beleeuing, to thee and thee?

But in application of generall promises, or comforts, let prudence make vs cautionate so, as first to discerne, as farre as we may, their qualification. *To you is this saluation sent*: But you must *beware of that in the Prophet*, [z] *Behold ye dispisers and wonder*, The charge is *to* [a] *put difference*; *to* [b] *take away the pretious from the vile*: for *will you* [c] *giue life to the soules of them that should not liue*? or will you *slay the soules of them that should not dye*? To *kill the hearts of the righteous*, To *strengthen the hands of the wicked*: To *condemne the iust*, and to *iustifie the wicked, are both* equally *abominable*, To your comfort I speake it saith the Apostle, *because our testimony was beleeued amongst you*.

Our Testimony was beleeued. Something pertaining to the

x Ioh. 20. 23.

. *Vse.*

y Acts 2. 39.

z Acts 13. 41.
a Iud ver. 22.
b Ier. 15. 19.
c Ezech. 13. 18. 19. 22.

the Nature of faith, discriminating it from other habits and acts of the vnderstanding, might here be obserued. As that it hath for the *materiall obiect*, *something testified*: for the *formall obiect*, the *verity and authority of the Testis*. This being the reason of assenting, the Reall, or supposed truth, and authority of him that testifieth. *Intellectus*, they say, is of principles, whose light is so cleere, that there needs no *medium* to induce their entertainment for true. Science, of Conclusions, by force of a *medium* necessary and demonstratiue. Faith of things ineuident in themselues, indemonstrable by Arguments necessary: of conclusions or Articles aboue reason, in diuine faith infused: the assent being wrought not by argument, or other euidence, but onely by authority and verity of him that testifieth. What moues me to assent to the article of the Trinity? Onely the Testimony of God, who alone knowes himselfe, and the manner of his owne existence. Now whether this Testimony diuine be immediate or mediate, it matters not the nature of diuine faith, so it be a diuine Testimony whereon we rest. Not onely that voice of God from heauen, *This is my beloued Sonne*, But that also of Prophets and Apostles, *speaking as they were* [d] *inspired by the holy Ghost*, is this diuine Testimony. Whether that also of the Church ordinary that now is, is matter of question, but impertinent to this occasion.

d 2 Per. 1. 21.

At that day. Returne to specification of the time before mentioned: which before he had thus periphrased; At *the Reuelation of the* Lord Iesus from heauen, *ver. 7. When he shall come to be glorified* in the Saints, *ver. 10.* I say, at that day shall tribulation be rendred to them that trouble you; Rest, to you that are troubled.

I say as the Apostle; *Be still, and patient your hearts vntill the comming of the Lord*: So much the rather for that that day draweth nigh.

VERS.

VERS. 11, 12.

Wherefore also we pray alwayes for you that our God would count you worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power.
That the Name of our Lord Iesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Iesus Christ.

ANnexed to the other grounds of Comfort, is this prayer of the Apostle and his associates, on their behalfe. And it is certainely *full of comfort, to partake in the prayers of Saints*: wherefore ye may obserue it intreated earnestly by [e] *Chiefetaines* in the Church: and witnesse Saint *Iames, It* [f] *preuaileth much, if it be feruent.*

e Ephes. 6. 19.
f Iam. 5. 16.

Particulars of the text you may number these. 1. Their fact, amplified by circumstance of time; *we pray alwayes, in statis precibus.* 2. The occasion or intention, εἰς ὅ. 3. The matter, of three members. 1. *That God would vouchsafe them his calling.* 2. *Fulfill the good pleasure of his goodnesse.* 3. *And the worke of Faith, &c.* 4. The end or issue, that so the *name of the Lord may be glorified.*

Εἰς ὅ: vnto which, that is, that Christ when hee comes may be glorified in glorifying you, we pray: by our prayers desiring to further you, to the attainement of the glory prepared for you.

So *doth no certaintie of saluation, whether of the obiect, or subiect, frustrate our deuotions:* inasmuch as they are meanes sanctified and prepared, as well to procure what is prepared, as to ascertaine vs the more of our sharing therein: *The foundation of the Lord stands sure*; who can, I say not raze, but shake it? *Yet let all the vessels of honour call vpon the Lord, and depart from iniquitie:* by this meanes they further execution of the decree; and hereby know them selues to *be vessels of honour prepared to glory*, 2 *Tim.* 2. 12, 20. See 2 *Pet.* 1. 10.

Apagosis Athee Ἀσυλλόγιστε, who thinkest neglect of deuotion

deuotion or ſanctitie iſſues natiuely out of the doctrine touching certaintie of Saluation: whether certaintie inſiſteſt thou on? That of the obiect? *Anſw.* It puts, it implies deuotion, ſanctitie, for *whom hee predeſtinateth, hee* [g] *calleth, with a* [h] *holy calling*, a calling that makes holy; he [i] *chooſeth to be holy*: he chooſeth *to ſaluation to be atchieued by ſanctification of the Spirit, and faith of truth*, 2 *Theſ.* 2. 13.

g Rom. 8. 30.
h 2 Tim. 1. 9.
i Eph. 1. 4.

That of the ſubiect? *Anſ.* ἀσύγκλα: that a man ſhould be aſſured of Saluation, and neglect deuotion and ſanctification; for hence ariſeth his aſſurance. Longer than he knowes and exerciſeth Sanctity, he is not, nor can be aſſured of his title to Saluation. Longer than he feeles the *Spirit of Grace and deprecation*, actuous in him in one vertue or another, he cannot be aſſured of his Election to glorie. I confeſſe there is what may ſtay the ſoule from deſpairing in particular miſcarriages, or in the ceſſation of ſenſible operatiueneſſe of grace, as calling to minde the former teſtimonies of grace in the heart. Howbeit in that ſtate, the aſſurance is tremulous, the minde pendulous, and not able firmely to hold perſwaſion of being in ſtate of grace, till the bleſſed reſtitution to doing firſt workes be vouchſafed. But hereof *alibi*.

We pray, &c. that our God. Generals belonging to all three members of the matter are: 1. That to God. 2. They pray. 3. And in the note of application *(our)* ſeeme to apprehend a fauour of God to themſelues, in caſe the bleſſings were vouchſafed to this people.

It ſauours of Grace to finde pleaſance in others gracious eſtate; to count it our owne benefit from God, that our brethren are enriched with graces that accompany Saluation. It argues our [k] fellow-vnion in the body of Chriſt; our *fulfilling the Royall Law of louing our neighbour* [l] *as our ſelues*, when we loue him *ad idem bonum*, eternall beatitude, as Saint *Auguſtines* expoſition runnes.

k 1 Cor. 12. 26.
l Iac. 2. 8.

Emulation I like well, if well interpreted. Suppoſe the imitation of vertue, and eager deſire to partake it; yea though it bee with griefe that we want, what others enioy

in

in goodneſſe, ſo we grieue not at their enioying, but for our owne want.

But let enuie rot their bones on whom it faſtens, griefe I meane, and ſpight at other mens gracious eſtate: for what doth it impeach our owne? how doth it not rather further it? adding luſtre to the body myſticall, whereof we profeſſe our ſelues members. Their cenſure is by the Apoſtle, *that they*[m] *walke in the way of Cain*: he might haue ſaid of the deuill, with whom they may expect to haue portion in puniſhment, ſith they reſemble in what is moſt diabolicall; moſt abhorrent from gracious diſpoſition. ἀξιώσῃ τῆς κλήσεως.

[m] Iud. ver. 11.

Vouchſafe you his calling: the matter of his Petition: ἀξιώσῃ; *dignetur*, deigne, vouchſafe, of fauour grant you the calling.

What is the Calling. *Anſw.* Sometimes vnder that terme comes the *terminus ad quem* of Calling; the thing whereto we are called; ſo ſome conceiue it here meant: his calling, that is the glory whereto he hath called you: that, in *Pauls* terme, is *the*[n] *price of the high calling of God in Chriſt Ieſus.* 2. Sometimes it denotes the act of calling; as *Rom.* 8.30. 2*Tim.*1.9.

[n] Phil 3.14.

If we follow the firſt ſenſe, this *Paul* meanes, that the Lord would of fauour vouchſafe them fruition of heauenly happineſſe, ſharing with Saints in their inheritance.

Muſt that be begged of God, as a boone, to Saints, beleeuers, halfe-Martyrs as were *Theſſalonians*? And when its giuen, is it but deigned, vouchſafed them of fauour from God? Certainly, it was *Pauls* opinion, *There is no reall worthineſſe in our perſons or actions, or qualities inherent, whereby we may claime eternall glory.* 1 Then why beg we it? 2 Why as a boone and fauour vouchſafed? Why rather is it not exacted as due, *ex Regula Iuſtitiæ*? Truly ſaid the Apoſtle, *Eternall life is*[o] χάρισμα *a free gift of God*; there being no obligation accruing from worth of our workes, that ſhould binde him to render it, By promiſing he hath made himſelfe our debter; and Chriſt hath merited to vs our Crowne.

[o] Rom. 6.23.

But

But ſhall we dare to plead our owne worthineſſe of that weight of Glorie? Conſider 1. the [p] infinite diſproportions betwixt the beſt ſeruices and that glory. 2. The imperfection, [q] pollution of our beſt obedience. 3. The no [r] profit we bring to the Rewarder. 4. The many [s] interruptions of our moſt conſtant obedience; thou wilt ſay as *Bernard*; *meritum meum miſeratio Domini*: pray as *Paul*, when thou haſt done and ſuffered all thou haſt been called vnto; Lord deigne me of fauour, grant me ſhare in the price of the ſupernall calling.

[p] Rom. 8. 18.

[q] Iſai. 64. 6.
[r] Iob. 22. 2, 3.
[s] Iac. 3. 2.

But what ſhould hinder to interpret, the act of calling. Is that it, that they were already called to faith, efficaciouſly? ſo reaſon ſome learned Interpreters.

But *calling*, we know, is *not all perfitted in the firſt inſtant of Converſion*: ſtill we haue need of Gods call; his inuitement and efficacious perſwaſion, to bring vs more and more out of power of darkneſſe, into the Kingdome of Ieſus Chriſt. Elſe why ſaid *Paul*? The Miniſterie is giuen not onely to *gather* vs, but *to* [t] *perfit vs* euery one according to our meaſure: *he that is waſhed hath ſtill* [u] *need to waſh his feet. The branches in the vine which* [x] *beare fruit, the father purgeth, that they may bring forth more fruit.* Doubt you but by the ſame meanes; his Spirit, the Word, Afflictions? wherefore ſuppoſe them, vs, called into his marueilous light; yet are there not remaines of blindneſſe vpon the minde moſt illightned? Reliques of vnholineſſe, blacke affections, workes of darkneſſe? Except therefore we know ſome other meane, than Gods call, to increaſe conuerſion, faith, ſanctity; its not abſurd that *Paul* prayes God to call the called: that is, to continue his calling and efficacious perſwaſion, to ſettle them in the ſtate of Grace, and *to transforme them into his Image from glory to glory.*

[t] Eph. 4. 12, 13.
[u] Iohn 13. 10.
[x] Iohn 15. 2.

Vt v. rbo dicam. There are amongſt other, theſe ends and anailes of Gods calling the called. 1. Their ſetling in their gratiou- eſtate; wherefore *the words of the wiſe are as* [x] *Nailes.* 2. Their excitement, when they grow loytering or languiſhing: therefore they *are goades.* 3. Their

[x] Eccl. 12. 11.

reue-

reuocation, when perhaps (as too oft) they step aside, or turne backe towards *Ægypt.* In such mistake of the way, need we not anew *the* [y] *voice behind vs*, to tell vs *here is the way, walke in it?* 4. To lead vs on to perfection in grace; to all which, and more vses, serues Gods vocation or calling.

y Isay 30.21.

Vse.

Presumptuous pride, whither wilt? God hath vouchsafed thee his calling. So indred I heare thee say. But what is thy inference? Therefore no more need to vse the word? Perhaps thou wilt say, as some Pelagians, nor need of Spirit or grace to preserue or increase thee: Will freed, of like, sets thee a gogge? and now with thine owne wings thou mountest into heauen; take heed they wheele thee not downe to hell: feelest thou no languishing of grace? perceiuest thou *no* [z] *dregges of old leauen, though thou beest a new lumpe?* Is knowledge so perfect, faith so firme, sanctity so consummate, that nothing may by ordinary meanes be added? μακαρίζωσι, thou hast heauen vpon earth. Else teach me, is thy establishment, and growth in grace, wrought by other meanes, than grace was begun? or altogether without meanes? or without any further action of God in calling thee? Thus spake *Paul* to people called, [a] *despise not Prophesyings*; lest thou *quench the Spirit.* And they were called, who [b] *continued in the Apostles doctrine, and in fellowship, and in breaking of bread, and in prayer.* And here, to *Thessalonians* called to an high measure of faith and patience, little lesse than that of Martyrs. The Lord still vouchsafe you his calling, more and more to translate you from the power of darknesse into the Kingdome of his beloued Sonne. Thus resolue. 1. Beginnings, encrease of grace in this life are both from Gods calling. 2. First and after callings are both by the same meanes, word and spirit. 3. He is not called, who despiseth farther calling.

z 1 Cor. 5. 7.

a 1 Thes. 5. 19, 20.

b Acts 2. 42.

The second blessing prayed for, *fulfilling all the good pleasure of his goodnesse,*

1 What is this εὐδοκία, good pleasure of God. 2. Are there parts of it? all the good pleasure. 3. Why, of his good-

goodneſſe ? 4. What is this fulfilling ?

To the firſt. Gods εὐδοκία, his good pleaſure, Interpreters with one conſent conceiue, Gods eternall purpoſe touching the ſaluation of his children : which *Paul* elſewhere calls *the* [c] *good pleaſure of his will. Sermo Romanus*, ſaith one, *non habet quod huic dictioni reſpondeat.* Saint *Ierome* thinkes it a word coyned by the *Septuagints*; ſignifying not onely pleaſance, but regular pleaſance : *vbi quid non ſolùm placuit, ſed etiam rectè placuit. Nam placent, inquit, & quæ non rectè placent.* It may bee that (εὖ) in the compoſition imports it. To *Budæus*, it ſounds a ſpontaneous, conſentient, propenſe affection. For Grammar ſignification I referre the reader to *Illyricus*, and ſuch like Theologicall Lexicographers. In Scripture you may obſerue it, when attributed to God, to haue a double ſignification : as θέλημα ſometime ſignifies [d] θέλησιν, the act of willing ; ſometimes [e] τὸ θέλητον, the thing willed : ſo εὐδοκία, whiles the *Spontaneous*, propenſe and pleaſing inclination of the will of God to the eternall good of men : whiles, the decree and purpoſe of God iſſuing from his *complacentia*, his pleaſance taken in their ſpirituall welfare, to promote and procure it. So here it ſeemes taken.

c Eph. 1. 5.

d Eph. 1. 5.
e 1 Theſ. 4. 3.

To the ſecond. *All the good pleaſure.* Parts there are, or particulars of Gods purpoſe and decree touching the ſaluation of his children. Thus you may number them from Saint *Paul*. [f] *Vocation* begun, continued. *Iuſtification* vouchſafed and continued. *Sanctification* begun, continued, encreaſed. *Glorification of the ſoule* at ſeparation in death. Raiſing bodies at the laſt day, and reuniting them to ſoules that both may enter fruition of conſummate bleſſednesſe. All theſe fall within compaſſe of Gods good pleaſure and decree ; and are here prayed, in what was yet wanting, to be committed to execution.

f Rom. 8. 30.

To the third : *of his goodneſſe.* Gods goodneſſe ſometimes ſignifies the eximious pulchritude of his nature, ſo eminently aboue all things amiable, as that it rauiſheth euery minde and affection of the reaſonable creature in

in the contemplation. Sometimes, his will and selfe-propension to diffuse his benefits, to doe good especially to the sonnes of men. Its here made the sole fountaine of his decreeing our saluation.

To the fourth. *Fulfill:* fulfilling vnderstand the performance, committing to execution, plenary accomplishment and consummation of his good pleasure and eternall decree. So that to this summe amounts *Pauls* prayer in this particular. That as God had pleased of his fauour to deigne them his holy calling to faith and obedience, so of like fauour, he would vouchsafe to call them more and more from power of darknesse, into the gracious Kingdome of his beloued sonne: and still to proceed in execution of his eternall decree of election, that what was yet wanting in their encrease of sanctification, confirmation in iustification, redemption of bodies from misery and corruption, might in Gods seasons be accomplished; that at last they might receiue the end of their faith and hope, the saluation of their soules; the full glorification of both body and soule in his heauenly Kingdome.

But that *Gods decree of election and predestination to life, may be furthered by prayers, and other deuotions, and gracious endeuours of Saints,* you haue hence fluent. For suppose we, *Paul* praies vainely, or impiously? Thus they explicate. 1. There is *Actus predestinationis*; Call you it, if you please, in *Austines* phrase, preparation of grace and glory. To procuring hereof, auailes nothing that man doth or can doe; its eternall in God. 2. There is *executio ordinis:* The committing of what God hath from eternity ordained and ordered, to execution. This, by meanes appointed, may, must be furthered: sith to the execution, God hath also fitted and ordered meanes for our vsing; and so combined and linked together his owne intentions, and our gracious endeuours, that by them, and not without them his intentions are fulfilled. *Gregorie,* g *Eaque Sancti viri orando efficiunt, ita predestinata sunt vt precibus obtineantur.* Wherefore our Sauiour himselfe prayes, *Father, glorifie thy sonne, Iohn* 17.5. g Dialog. l. 1. c. 8.

Vse 1.

The inference and resolution is desperate: forlorne and without hope of saluation are the men that make it. If I be predestinate, I shall be saued, how prophanely so euer I liue; contemning Word, Sacraments, Prayer, all Religion. Know, Predestination is of persons, meanes, end; of [b] *Persons to saluation by sanctification of the Spirit and faith of truth*: puts in the persons care and abilitie, to vse the meanes leading to saluation: And so puts them, that inevitably they follow in euery one predestinated, so combines them, that but by those meanes, none is, or can be saued. As *Paul* to his fellow Sailers from the mouth of the Angell; *Not a haire of your heads shall perish.* And yet, *except these abide in the Ship, ye cannot be safe, Acts* 27.31.

[b] 2 Thes. 2. 13.

2

To Gods people I say as *Peter*, [i] *Saue your selues from this vntoward generation.* He that made thee without thee, will he saue thee without thee? The regenerate *sinne not vnto death*; yet [k] *keepe themselues that the euill one touch them not.* 1. Such vse of meanes euidenceth our election, 2 *Peter* 1.10. thereby *we make it sure* to our selues. 2. Is *via ad salutem*, the way to saluation, *Ephes* 2. 20. 2 *Thes.* 2. 13. Absolute tye there is none vpon God obliging him to the course established: yet voluntarily hath his wisdome limited his power, in the executions thereof, according to the good pleasure of his will. On vs, I am sure, the bond lyes, *to worke out our Saluation with feare and trembling, Phil.* 2. 12.

[i] Acts 2. 40.

[k] 1 Iohn 5. 18.

Of his goodnesse. Truth is, *But Gods goodnesse and selfe-propansion to the eternall good of his chosen, nothing had place of motiue, to induce the Lord to purpose our saluation.* The questions are ancient, whether Gods predestination hath any cause? And whether there may be assigned any merits of predestination. Thus is the vsuall explication, something there was that had reason of a cause finall, *the* [l] *praise of his glorious grace*: Nothing in vs, out of God, which had the reason of a motiue, or merit, to induce the Lord to elect or predestinate.

[l] Eph. 1. 5, 6.

1. In state naturall wee were all equall, *Iacob* and *Esau*, *Peter*

Peter and *Iudas*, *Isaac*, and *Ishmael*. In that corrupt masse, which they say, God predestinating respecting, cause of reprobation was equall in all: of predestination, none more in one, than in another.

2 As for our state gracious, it issues wholly from Predestination, as from the cause. Hence is our faith, our repentance, our sanctification, and obedience.

To this accord Saint *Augustine*, *Prosper*, *Fulgentius*, Schoolemen and Controuersists almost all of any respect in the Church. [m] *Thomas*, *Scot*, *Bellarmine*. And if there be any amongst them relishing of any sound iudgement.

m *Par.* 1. *Art.* 23. *Con. Gort. lib.* 3. 1611. 163. *Scholast. ad* 1. *dist.* 41.

Subtile *Arminians* pretend they assigne to faith, no causality in respect of election: onely faith foreseene is a precedent condition, and something prerequired to election. Yet the same men say, that election doth *niti fidei prauisæ*; and election is *ex fide prauisa*: *obsecro vos* deale *candidè*, speake plaine English: had God in predestinating respect to faith foreseene, as to a motiue inclining him to chuse *Peter*, rather than *Iudas*? why mince you the matter with the terme of a condition prerequired? when as, if it were any way *Ratio eligendi*, the reason inducing to chuse this man rather than another, it had apparently the nature of a motiue to God, causing him to passe his act of chusing on this man, rather than another.

In matter of Predestination wisdome of superiors hath iustly limited vs nouices: wherefore I forbeare large handling. This onely to the question: Passeth the act of Gods Predestination vpon faith, or good vse of grace? had God predestinating any consideration of faith? *Resp.* As of a meane of saluation, or qualification of them that should be saued, none doubts. As of a merit, or motiue to predestinate, no man, but *Pelagian*, will affirme.

As *Moses* to *Israel*, [n] *Say not its for thine owne righteousnesse*. 1. In [o] *nature*, as *Adam* afforded it, thou wast *childe of wrath* as others. 2. Before calling, hadst *thy conuersation as other Gentiles*; [p] *seruing the lusts and diuerse pleasures*. Canst thou say any thing but mercy and speciall loue of God inclined him to call thee? how then to elect thee?

Vse.

n Deut. 9. 4.

o Ephes. 2. 3.

p Tit. 3. 3.

q Iac. 3. 2.

3. Since calling, how q many haue bin thy interruptions of holy courſes? faintings of faith, languiſhings of deuotion. 4. In the beſt ſeruices, r *pollutions* no leſſe than *menſtruous*. Let theſe things humble thee ſo farre, as to worke confeſſion of thine owne indignity. Excite thee to endeuour comprehending, and thankfull acknowledging the infinite loue and goodneſſe of God in thine election; eſpecially ſeeing ſo many millions of men and Angels neglected; thy ſelfe, of meere mercy, *choſen a veſſell of honor.*

r Iſai. 64. 6.

And the worke of faith with power. The third member of the petition: ſupply the ſentence thus: And fulfill the worke of faith.

What is this worke of faith? *Anſw.* Say ſome learned, faith it ſelfe, which is Gods worke in vs: the Hebraiſme indeed is not vnuſuall, *Rom.* 4. 11. the *ſigne of Circumciſion*: that is, Circumciſion which is a ſigne. And its true, not onely beginnings of faith, but euery increment and addition to the graduall quantity of it, is Gods worke in his children. You may adde, that to the continuance, exerciſe, encreaſe of it, is requiſite a diuine power; ſith its ſhaken by ſo many potent aduerſaries, Satans winowings, diuine temptations, humane infirmities.

There be that vnderſtand charity and the works thereof. And is true, s *faith workes by loue*; and by ſuch workes, is the *Name of the Lord*, t *glorified*: others, perſeuerance.

s Gal. 5. 6.
t Mat. 5. 16.

But reflecting vpon what *Paul* hath, 1 *Theſ.* 1. 3. where he aſcribes to *faith, worke*; *to loue, labour*; *to hope, patience*; I am enclined to thinke, he meanes here by the *worke of faith*, ſome worke ſpeciall and eximious iſſuing from faith, as labour from loue, patience from hope. The rather, for that to the perfitting hereof, he prayes manifeſtation of diuine power and vertue: as if thereto were required ſome ſpeciall hand of God for our ſupport, and enabling to performance.

Acts, or workes of faith you may thus number. 1. Elicit, *ipſum credere Deo, Deum, in Deum.* 2. Imperate, u puritie, x charitie, y deuotion: Truth is, all vertues, all actions

u Rom. 10.
x Gal. 5. 6.
y Acts 15. 9.

actions of all vertues regularly performed issue from faith; Therefore say Schoole-men, faith is not onely it selfe, a vertue, but *mater, radix, Auriga omnium virtutum*: yet, me thinkes, I see not in all these what *Paul* may be thought to call the worke of faith with such ἐξοχήν; that eximious and Heroicall-worke of faith, to the complement wherefore *Paul* requires manifestation of more than ordinary diuine power.

There is leaue and pardon also, I hope, to be giuen to coniectures, when they are founded on probability, and are made with humble submission to Church iudgement. Mistake I? Or doth *Paul* meane that exterior act of faith, *Confession of the faith and name of Christ* in dayes of violent persecution?

Certainly *it is an heroicall worke of faith, a worke of no lesse than heroicall faith, in such times to hold fast the confession of our hope without wauering. To you its giuen not onely to beleeue, but y to suffer for the name sake of Christ*: Me seemes he makes it something more excellent than faith it selfe, to suffer for Christs name; more eximious, I meane, not onely in *genere boni*, but in *genere magni*. *Suffer affliction according to the z power of God.* Certainly its a diuine power that must support in so great a sight of afflictions.

But is this *opus fidei*? Aske the Apostle. *Through a faith they had tryals by cruell mockings; were stoned, sawne asunder, slaine with the sword.* But b faith, nothing could get such victory ouer the world; But for confession of faith, they had endured none of these hardships.

This then seemes that which *Paul* prayes for. That as they had hitherto with constancy and courage borne vp in constant confession of Christ and his Gospell, notwithstanding the many tribulations and persecutions they had endured; So God would please still by his power to support, and enable with like constancy to hold fast their confession, till they came to the complement of Christian patience and fortitude, Martyrdome it selfe, and resisting against sinne to the shedding of blood, in case the Lord should thither call them.

y Phil. 1. 29.

z 2 Tim. 1. 8.

a Heb. 11. 33, 36, 37.

b 1 Ioh. 5. 4.

The niceties of inquiry I shall amongst Schoolemen, I willingly pretermit: Such as this is; whether confession of the doctrine of faith bee properly an act of faith, or not rather of fortitude? And how an act of faith, whether *Physice or moraliter*? Therein who lusts to busie himselfe, may see what [c] *Thomas* his Commenters say. I take for granted, that its a worke, and office of faith, to confesse the knowne truth in times of extreme persecutions. Testimonies are frequent: See *Rom.* 10. 10. 2 *Cor.* 4. 13. *Matth.* 10.

[c] 2ª. 2æ. *q.* 3. *Art.* 10.

How farre we stand bound to the office and performance thereof, is matter of profitable inquiry. And in these times, though peaceable, yet seeming to portend our triall, something necessary. Thus is the resolution for the generall. That being a precept affirmative, though it binde *semper*, yet it binds not *ad semper*: nor is absolutely necessary to salvation, to be actuall performed sane onely *pro loco & tempore*. Suppose when omission of the duty drawes with it neglect of honour due to God; or of edification and furtherance in faith to brethren: See [d] *Thomas* and his followers? Or thus, the precept touching confession may two wayes be conceived. Negatively, binding not to deny. Affirmatively, binding to confesse.

[d] 2ª. 2æ. *q* 3. *Art.* 2. *Schol. in* 3am. *distinct.* 23.

Not to deny the faith at any time, we are bound in all times upon paine of damnation. Whether this deniall be by words, or deeds, or signes, they are all coincident. 1. Christ thunders, speakes not to such. *He that* [e] *denies me before men, or is ashamed of me and my Gospell, him will I deny before my father which is in heaven.* 2. The teares were [f] *bitter* wherewith *Peter* washt away this sin. 3. Church censures were in all times severe against such; admitting none therein faulty, to reconcilement, but after long some and heavy Penitence. 4. No marvell, seeing *simplex & ex se malum*, and drawing after it so dangerous consequents.

[e] Luke 9. 26.

[f] Matt. 26. 75.

Now when, or in what case, we are bound to actuall and open confession of faith upon paine of damnation (I suppose still the times of violent persecution is mat-

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ses of more curious inquiry. Measures and rules herein some thus assigne.

Such confession is sometimes an act of religion: sometimes, of charity, sometimes, of iustice. When it falls to be an act of religion, as where without it the honor due to God and his truth should fall to the ground, then it is duty to confesse. When an act of charity, either by counsel to win an alien, or to confirme a wealding, or to prevent Apostasie of the wauering, than a necessary duty to confesse. When an act of iustice in respect of the person a man susteines, or office he beares, suppose of a Teacher or Pastor in the Church, then also absolutely necessary. Howbeit, for our guidance to discerne, when religion, charity, or iustice requires it, they leaue vs to the dictate of prudence.

We maze our selues sometimes in following Schoolemen. They are oft more witty in raising doubts, than iudicious in assoiling them.

These generalls of direction are doubtlesse sound. But when we are referred to *discamen prudentis* for application, how are the simple still left vnsatisfied?

We haue a more sure word of Prophets and Apostles; we shall doe well to attend thereto. That one Text of *Peter*, as to my apprehension it sounds, speakes more fully to guide vs, than all the voluminous writings of their Angelicall and Seraphicall Doctors. Thus you read it. 1. 3 *Be ready alwayes to giue answer, or* 2. *Apologie to euery one that,* 3. *Askes you a reason of the hope that is in you.* The rules are three. 1. That *secundum animi præparationem*, the precept of confession alwayes bindes all: as that of Martyrdome: so that we must be ready, and resolued at all times to make confession of faith, when God shall call vs thereto, yea, though death stand present to deuoure vs. This is that our Sauiour calls *taking vp our Crosse daily*; this, as some interpret, *Paule i dying daily*; his carrying his soule in his hand, ready to offer it vnto God, whensoeuer he should require it. And this is in *confessu*. 2. But when is the actuall performance necessary? *Resp.* When our

g 1 Pet. 3. 15.

b Luke 9. 23.

i 1 Cor. 15. 31.

our confeſſion puts on the nature of an Apologie, or neceſſary defenſe and iuſtification of the truth, exagitated by oppoſitions and calumnies of the aduerſary, or endangered to ſuppreſſion by violence of perſecution, then ſay the Lord calls thee to confeſſe the faith: Then thinke a woe belong, I ſay not onely to the denyer, but euen to the betrayer of the faith.

3 Eſpecially if there be ὁ αἰτῶν; one 1. That of authority interrogates, or 2. Of neceſſity begges of thee an opening of thine vnderſtanding and credulity in the myſtery of Chriſt. *Ne ſim longior.*

May it not be lawfull to conceale our faith in times of danger? *Anſw.* Looke backe to what hath beene ſaid touching the manner of obligation to actuall confeſſion, thou wilt ſee it lawfull at times to conceale thy faith, as well as other truths. *Cyprian* in his laſt Epiſtle written immediatly before his Martyrdome, for direction of his people, thus, *Apprehenſus inquit, & traditus loqui debet. Si quidem magis in nobis dominus poſitis in illâ horâ loquitur, qui nos confiteri magis voluit, quàm profiteri.* Acutely, yet ſoundly diſtinguiſhing betwixt profeſſion, and confeſſion. To *profeſſe*, that is, vltroneouſly to vtter a mans ſecret credulity in time of danger, no man is ſimply bound: *to confeſſe*, that is, to make true anſwer, to demands of authority in that caſe made, is no doubt a duty. Yet there be iudicious, who allow vs in this caſe, *ſimulationem cautelæ*, by example of *Samuel*, and *Ieremie*: prouided alwayes, it exceed not bounds of warrantable, and honeſt cauteloufneſſe: for then it degenerates to curſed diſſimulation, and is *interpretatiuè* a denyall. Saint *Cyprian* tells of ſome, who loth to deny, but lother to dye, procured or accepted from the Magiſtrates libels or ſcrolles teſtimoniall of their abnegation: he calls them *libellos commaculatos*. Theſe, though not directly denying Chriſt, yet are put to their penance, for their willing ſeeming to deny him: *& merito*. Like is to be thought of all complementings with Idolaters, or other aliens in their ſignes of profeſſion, or but outward ſociety in their immolations, &c. yea, though the heart re-

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taine faith, and the mouth neuer denied it.

Is it not lawfull to flie in times of persecution? *Answ. Tertullian* wrote a whole Treatise to proue it simply vnlawfull. Better a great deale his Scholler Saint *Cyprian* allowes it in case, and with limits perswades it. What those limits are, the Reader may finde largely and iudiciously expressed in Saint *Augustines* 180. Epistle, *Enim Consule.*

Is it warrantable vltroneously to offer our selues to Martyrdome? *Resp.* Examples are not infrequent in the primitiue Church; yet did Saint *Cyprian* dissuade it to his people. Prudently: for why tempt we God? Why presume we of our owne strength? Saint *Peter* by such occasion *ex egregio præsumptore Creber Negator effectus est.* And multitudes of such foole-hardies, [k] *Eusebius* records to haue fallen to abnegation. I like fortitude tempered with prudence and humility. Those voluntary confessions mentioned in story, had no doubt, their speciall heroicall instinct. Till we be assured of the like, let vs not attempt to imitate their practice. Howbeit, *that Confession is an office and worke of faith, in Casu necessary,* we haue before shewne.

[k] *Lib. 6. cap. 30.*

Vse 1. In iudgement of mine owne and other mens gracious estate, this rule I walke by. I heed not so much the elicit interiour acts of grace: as those exteriour and imperate. Reasons are, 1. The elicit, I see, are arrogated and pretended by palpablest hypocrites. 2. In men most vpright, are sometimes not discernable. Thus vnderstand mee: Mens feare of God I iudge not of, by their protestation of inward motions; but by externall effects as *Care to depart from euill.* Their loue to God, I iudge of, *by obedience*; their faith, *by workes of Charity, mercie, fortitude, &c.* Let them sweare by a thousand Gods, that they feare the liuing and true God, while I see them [l] *corrupt and abominable in their doings,* I say as *Dauid,* [m] *there is no feare of God before their eyes.* Let them boast, if they will, of *Abrahams* πληροφορια in faith, yet while I see them [n] *leane to their owne wisdome,* and chuse meanes vnsanctified to prouide for temporalities, I say in my heart, there is

[l] Psal. 14. 1.
[m] Psal. 36. 1.
[n] Pro. 3. 5.

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in such men *no Faith* or dependance vpon God.

Priscillian is long since dead: yet liues his Heresie amongst vpen pretendedly most Orthodox. Thus did hee *dogmatizare*. That Christians might lie to secret Christianity: and, Christ may, must be denied, that the Christian might be concealed from the notice and malice of enemies to Christianity. The halfe haue not heard of *Priscillian*, who walke in his way. In forraging Merchants, *who count gaine godlinesse*, I wonder not at it. Religion, all things with them are veniall. This onely amazeth me; That in men pretending *Israelitisme*, as sincere as *Nathaniels*, the sentence should seeme plausible, the resolution be fixed, to complement with Antichrist in his Idolatry, reserui gfaith pure, and entire to their Christ. But suppose you, he said in vaine, *Shew me thy faith by thy* °*workes*: Or he, *with the mouth* p *Confession is made to saluation*. Where this *opus fidei* is not resolued to be performed, you may boldly say, there is no truth of faith.

I spare speech of *Nicodemites* (they must goe current amongst such Christians for zealous Protestants) who onely conceale, and shrink from manifesting their profession, for a few of *Ismaels* persecutions. Howbeit to such this let me say: *He that is* q *ashamed of Christ, & his Gospell*, especially in these dayes of peace, *Christ will shame to owne for his, before his Father, and holy Angels*. And can you suppose him an Israelite indeed, whom an Ishmaelite can scoffe out of the coate of his Religion? Or thinke him r *gone out of the world*, who hath not learned *to beare the reproach of Christ*?

To Gods people, I say as *Paul*, *Remember him who vnder Pontius Pilate witnessed a good* s *confession* who for our sakes t *endured the Crosse, despised the shame*; and hath tied vs to the condition of u *suffering with him*, as many *as desire to raigne with him*. Thinke with ourselues, 1. What is it a persecutor can doe? * *kill the body*? It must die. Why feare we to make a vertue of that necessity? 2. We haue x *a cloud of witnesses gone before vs*. 3. Are assured, not onely of our crowne, but of our crowner, our eminence of glory among the Saints.

o Iac. 2. 18.
p Rom. 10. 10.
q Luke 9. 26.
r Heb. 13. 13.
s 1 Tim. 6. 13.
t Heb. 12. 2.
u Rom. 8. 17.
* Luke 12. 4.
x Heb. 12. 1.

Meanes

Meanes to arme vs to the resolution. 1. Consider *he is faithfull who hath promised to* [y] *giue issue with the temptation, to* [z] *perfect power in weakenesse.* That promise we haue seene exemplified. The Angell of *Philadelphia had but* [a] *a little strength, yet denyed not his name.*

[y] 1 Cor.10 13.
[z] 2 Cor.12 9.
[a] Apoc 3 8.

2 Its something to forecast the vtmost of our danger: expectation mitigates the extremity, when it comes: yet prudence I commend to all Gods people in their premeditation and resolution: for the generall thus. Pitch thy purpose rather to dye, than to deny thy Sauiour; and hope the Lord will enable thee to performance.

Weaklings in faith many, and iealous of their strength, haue beene found, with greatest courage to haue endured Martyrdome. Howbeit, I aduise no man to be ouerparticular in his premeditation; that were to lead himselfe into temptation. As in things delectable, particulars affect more to allure, than generals: so in things terrible, particulars more affright to dismay than the generall. To dwell vpon the thought of fire, or saw, or gridyron, &c. may amaze our weaknesse, more by much, I dare say, than thought and purpose of the generall, with humble prayer of assistance from God to support vs.

That the name of our Lord Iesus may be glorified in you, and you in him, &c.

The end, whether of *Pauls* praying? Or of fulfilling Gods purpose? Or of perfiting the worke of faith? Some or all?

Or what is this glory of Christ and vs? That, in this life amongst men? Or rather in our glorification in heauen? To this I rather incline, comparing *verse* 10. So falles into our second notice *the reciprocall coincidence of Christs glory with our glorification and saluation.* Such as neither can bee, nor almost bee conceiued without the other.

So that, if I should perswade a man to seeke the glory of Christ, I would perswade him to nothing more seriously, than to labour for the saluation of his soule; there being nothing whereby a man can procure more

more glory to him, than by working out his owne ſaluation. *Caietan* is acute in his Scholy, yet expreſſeth not his meaning. Its not ſaid, that CHRIST or IESVS, but that the *Name of IESV may be* glorified. Glorious is that name made, when in deed hee becomes a Sauiour to vs.

Why macerate we our ſelues with icalouſies of ſincerity, for that in our Piety we aymeat our ſaluation. 1. Is it for nothing the reward is ſo oft propounded to our view for excitement? 2. Thinke we[b] *Moſes*, or[c] *Abraham* meere Mercenaries, who wrought with ſuch intention? 3. Ceaſed our Sauiour *to be holy, harmeleſſe, ſeparate from ſinners*, when to ſupport his humanity he eyed *the ioy that was ſet before him*? Heb. 12. 2.

[b] Heb. 11. 26.
[c] 10.

Whether the loue or ſeruice of Charity may be, in a ſenſe, mercenary, I referre the learned to what Schooles haue diſputed. This little touch from *Thomas* take with you. Its one thing to loue God, another to doe him ſeruice. May I loue God to the end he may giue me eternall life? *Anſw.* They ſay no: for that were to ſubordinate the Creator to the creature; and to make mine owne benefit, my chiefe good.

May I ſerue God for life eternall? Or hauing reſpect thereto, as the end of my ſeruice? *Anſw.* I may. Becauſe ſuch ſeruice is the way to eternall life; and the meane ordained to atchiue it.

Howbeit, punctually if wee will ſpeake to the queſtion, for exempting ſcrupulous icalouſie; Its not ſo much inquired, how lawfull ſuch reſpect to my ſelfe is: As, whether, ſuppoſing ſuch party reference of loue and ſeruice of God to my ſelfe, there may bee concluded a nullity of ſincerity? *Reſp.* I ſuppoſe not. More than a nullity of ingenuity in my feare, becauſe ſome ſeruility is mixt with it. What if feare of puniſhment be, at times, my ſtrongeſt hold-backe from doing euill? Is therefore no feare, but flauiſh in me? Yes, euen filiall alſo. And what if my loue to GOD bee in part concupiſcentiall? And the motions thereof reflect vpon my ſelfe?

Lacke

Lacke I therefore all loue of Amity ? Mixtures there are of all graces with their defects, in state of this life. Its well we mourne for defects, and endeuour to purge our hearts of selfe loue.

According to the grace of our God, &c. Denotes that κατὰ the measure, proportion, or rule according whereto glory is giuen ? *Answ.* Rather the motiue. See 2 *Tim.* 1. 9. *Not according to workes, but according to his purpose and grace* ; that is, not moued by our workes, but by his purpose and grace. *Tit.* 3. 5. *he saued vs, not for workes of righteousnesse, but according to his mercy:* κατὰ is there the same with ἐκ.

Grace I denie not sometimes to signifie χαρίσματα, the gifts of grace in vs. But aduersaries themselues confessing, here rather denotes the free beneficence and vnmerited fauour of God towards vs. And there cannot, I suppose, one instance be giuen in all the Scripture, where, when χαὶς is made Gods motiue to conferre any his blessings, it signifies any gift in vs naturall or gratuitous : But onely his free fauour, vnmerited bounty, selfe propensity to doe good vnto vs : sounding alwayes the same that ἐλεὸς, χρηστότης, ἀγαθωσύνη : The mercy, benignity, goodnesse and bounty of God.

Of our God and the Lord Iesus Christ. The stiles may both without wresting be applied to our Sauiour. *q. d.* according to the grace of Iesus Christ, which is our God and Lord : as *Thomas* couples them ; *Iohn* 20. 28. *My Lord and my God.* Howeuer, the place is pregnant against Arians, for the diuinity of Christ : sith his Lordship is absolute and independent ; and from his grace issues our glory. If otherwise wee apply them distinctly, *God*, to the Father ; *Lord*, to Christ ; the vnderstanding is not difficult. The terme *God*, is sometimes vsed essentially, and so denotes the whole deity, *Iohn* 4. 24. Sometimes personally, as when some other of the diuine persons is distinctly mentioned ; then vsually it denotes the Father, first person in Trinity. See 2 *Cor.* 13. 13. To both is grace assigned ; to God the Father, as the giuer ; to Christ, as the meritorious procurer.

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But is our glory of grace; when all the good pleasure of Gods goodnesse, in our sanctification, and perseuerance is fulfilled? yea, when the highest worke of faith, confession to Martyrdome, is perfitted in vs? It was *Pauls* opinion doubtlesse, that *the glorious reward of our best seruices, the crowne of Martyrdome it selfe, is a reward of fauour, not of debt. Æternall life is* χάρισμα, *the free gift of God, Rom.* 6.23. And *non sunt condigna passiones huius vitæ, of the glory that shall be reuealed, Rom.* 8.18.

These few principles remember, and hold fast; that thou maist preserue vnto God entire and vnimpeached, the glory of his grace in thy saluation.

1 All the seruices or good workes we doe, or possibly can doe, are due debt to God: not onely *debito decentiæ* or *morali*: but *necessitatis & præcepti.* Because we are commanded to loue God, with all the heart, minde, soule, strength, *Mar.* 12.30.

2 Whatsoeuer in our seruices, is lesse than the integrity of our strength naturall and gracious, according to the state of innocency, is a sinfull defect.

3 The rewarding of our best seruices, is an act of liberality, free bounty, and mercy, not of iustice.

4 Obligation is none vpon God to reward, but onely his gracious couenant and promises. *Promittendo se fecit debitorem*; other tie there is none vpon God, to crowne our seruices. Euen *Thomas* could say, he is debter to himselfe in respect of his promise and ordinance, rather than to vs. And, *facta promissione tenetur Deus ad præmiandum; sed ex fidelitate quia mentiri non potest, non ex Iustitiâ.* And of this first Chapter, thus farre.

AN

AN EXPOSITION vpon the second Epistle to the THESSALONIANS.

2 THES. CHAP. 2. VERS. 1, 2.

Now we beseech you Brethren, by the comming of our Lord Iesus Christ, and by our gathering together vnto him.
That yee be not soone shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from vs, as that the day of Christ is at hand.

THe second materiall part of the Epistle, spent in Redargution of errour in iudgement touching the time of Christs second comming.

Wherein are 1. Caueat, *ver.* 1, 2. 2. Confutation, *verse* 3. 3. Comfort, *ver.* 13. 4. Meanes of preuention, *ver.* 15.

In the Caueat are 1. The *Modus*. 2. The matter of it.

The manner of carriage is with greatest, 1. Meeknesse; *We beseech you*; 2. Loue, *Brethren*. 3. Earnestnesse; such as wherein the Apostle scarce satisfies himselfe. 1. Obtesting and almost adiuring them to cautionateneſſe, *ver.* 1. 2. Iterating it, *ver.* 3. with greatest particularity, *Let no man by any meanes.*

Those parcills of the *Mouns*, his meekneſſe and loue, condeſcending from authority he had to command, vnto petitioning them for their owne good, I willingly pretermit: wiſhing onely my Brethren or Fathers in the Miniſtery to put on bowels of compaſſion to win to the truth, rather than in Stoicke ſtemneſſe and *Rigorous* Auſterity, to attempt, forcing the people to reformation of iudgement or manners. *God was not in the thunder, nor in the earthquake,* appearing to *Elias*, but *in* [a] *the ſtill winde.* To *Adam* he appeared in the [b] *coole of the day.* Ouer Iſrael, *that ſtiffenecked people*, he ſet *Moſes the* [c] *meekeſt man on earth*: Iudgement may be conuinced by reaſon, cannot be forced to aſſent by violence, no not moſt neceſſary truths. Will may be allured, cannot be enforced to goodneſſe.

a 1 King 19. 12.
b Gen. 3. 8.
c Num. 12. 3.

Gregories temper I like well, *miſcenda eſt lenitas cum ſeueritate; ſit amor, ſed non emolliens; ſit rigor, ſed non exaſperans*; And *Auſtins* beſt aduiſed thoughts beſt pleaſe me; *that conuiction goe before coaction in matter of faith. Chryſoſtome* had rather be countable to God for a *minium* of mercy, than for ouerplus of ſeuerity: ſaid not *Paul* [d] the ſame in his Canon? What one Separatiſt, or but vnconformitant, hath the contrary courſe wonne? And not rather exaſperated to farther alienation?

Legatur dist. 45. cap. diſciplina.

d 2 Tim. 2. 25.

2 The earneſtneſſe of the Apoſtle applyed to the matter I chuſe rather to inſiſt on: expreſſed it is in two things: 1. That he contents not himſelfe to beſeech, but *to obteſt*, and that by what is, or ſhould be moſt preualent with vs; *the comming of Chriſt.* 2. Iterating the caution in all the particulars.

ὑπὲρ τῆς παρουσίας αὐτοῦ; Its not as elſewhere, ὑπὲρ, but ὑπὲρ; *for the comming ſake of our Lord Ieſus, &c.* ſith he comes for our good, to take vengeance on them that trouble vs, and to gather vs together vnto himſelfe, to participate his owne Glory, I beſeech you let this Meditation moue you to caution.

e Rom. 12. 1.

The ground of the obteſtation, and the certaine truth of it, ſuppoſed by the Apoſtle to bee in *conſeſſo* amongſt this people, I dwell not on: but referre the Reader to what

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is already extant in 1 *Thessal.* 4. 16. Scriptures testifying truth of both, and particulars so many as are meet for vs to know, view in the *Margent.* 1. Instruments of our assembling vnto him are [f] *Angels.* 2. Ends. 1. Our [g] *account.* 2 [h] *Receiuing according to what is done in our bodies.* 3. [i] *Declaration of Gods iustice in* admitting vs to saluation. 4. [k] *Iustifying and cleering our* integrity to the face of men and deuils, with the like.

Profits flowing from the meditation: 1 It much solaceth our necessary, and sometimes enforced separation from the society of Gods children, a corasiue biting, as any, to a gratious disposition; to remember, that a day shall come, when we shall all bee gathered together; and linked inseparably to enioy the mutuall society each of other. Who is there amongst you fearing God, who desires not, if it were possible, to enioy the perpetuall presence and conuersation of all that feare God? The Lord hath otherwise disposed the state of this life. 1. That we may know, heauen is not on earth. 2. That the yet aliens in euery quarter of the world, may bee wonne by the example of dispersed Saints. 3. At least made inexcusable before God, if neither by their holy example, nor godly admonitions, nor meanes of saluation, for his Saints sake vouchsafed vnto them, they will be ledde to Repentance. Howbeit he hath appointed a day, wherein the *Elect* shall be *gathered* together *from the foure windes*; And then shall be, as a [l] *separation of goats from sheepe*, so a blessed vnion, and indissoluble *coniunction in most heauenly* [m] *society of Elect men and Angels.*

2 Instructeth to [n] care and studie of Sanctitie, no lesse than Angelicall; proportionall, as the capacity of the creature is, to that [o] of God himselfe: fooles or worse they; who knowing they must stand before a *God of pure eyes*, thinke they may be too nice, ouer-precise in matter of morality.

3. Excites to 1. Carefull [p] vse of gifts receiued. 2. [q] Faithfull imployment of our selues in our vocations; sith wee know we are then summoned to our [r] accounts; and haue

f Matt. 24. 31.
g Rom. 14. 12.
h 2 Cor. 5. 10.
i Rom. 2. 5.
k 1 Cor. 4. 5.

l Matt. 25. 32.
m Heb. 12. 22, 23.
n 1 Pet. 3. 11.
o 1 Ioh. 3. 3.
p Matt. 25. 1 Pet. 4. 10.
q 2 Cor. 5. 10, 11.
r Matt. 25.

heard the iudge himselfe pronounce him [f] *Blessed, whom, when he comes, he shall finde so doing.*

3 Matter of the caution. 1. Generall; *not soone moued from your minde, &c.* 2. Particular; *as if the comming were instant* 3. *Item* also he gives against the meanes, *Spirit, Word, Epistle.*

Compare if you please *Pauls earnestnesse* in his caution, with the *quality or degree of the errour*, against which its intended. The maine article of Christs comming is not called into question amongst this people: in the circumstance onely is the attempt to corrupt their iudgement; yet with what earnestnesse doth *Paul* presse the caution?

As if *it concerned vs, almost vpon perill of our soules, to preserue iudgement sound in matters of faith, euen such as but aloofe touch the foundation.* Hence is the charge to *Timothie*, conueyed in much passion; *O Timothie* [t] *serua depositum*; the substance, yea circumstances of Euangelicall doctrine: our Sauiour cryes woe to them that [u] *breake or teach breach of the minima mandatorum.* And *Paul wisheth* [x] *cut off them that troubled the Church*, but with a [y] *little leauen in* the article of iustification.

1 Certainly euery peece and parcell of truth is pretious, it tends in the degree to perfect, [z] *to sanctifie* the vnderstanding; least errours are *maculæ*, though not *vulnera intellectus.*

2 And know you not, saith Saint *Paul*, [a] a little leauen leauens the whole lumpe? ἐνὸς ἀτόπου δοθέντος κἰ τ' ἄλλα συμβαίνει: *such speech* [b] *frets as a Gangren, and will encrease to more vngodlinesse*: of them which denyed not the resurrection, but affirmed *it past already.*

Vse.

'Tis strange liberty men take to themselues in articles of inferiour nature; if in the substantials of FAITH, such as wee call fundamentals, they keepe sound; indifferent they seeme, or tempered rather to take impression of inferior errors: turbulent they are iudged that oppose or contradict. So wee hold CHRISTS presence in the SACRAMENT, What matters it for the

Modus?

f Luke 12. 43.

t 1 Tim. 6. 20.

u Matt. 5. 19.

x Gal. 5. 12.

y Gal. 5. 9.

z Ioh. 17. 17.

a Gal. 5. 9.

b 2 Tim. 2. 17, 18.

Modus? Whether it be *Sacramentaliter*, and *Spiritualiter* onely, or *Modo substantiæ*; Whether by Transubstantiation, or Consubstantiation, What matters it to dispute? Who, but fooles, are not indifferent to resolue? Oh foolish, yet holy Martyrs, that to this errour opposed euen to the shedding of blood.

In the Article of Iustification; so all be resolued to Christ; what folly is it to tumble our selues in inquiring after the manner of application, or efficacy of his meritorious Passion? Whether by it imputed to vs, wee stand iust in Gods sight; or, Whether it auaile by procuring to vs the gift of Charity, and other infused vertues, to formalize vs internally to Iustice, in *Chaos antiquum confundimur*: for ought I see, the more implicite our faith is, the better: A few maine generalls let vs hold; for distinctnesse in knowledge and faith, though vouchsafed vs in the meanes, let that be referred to our *scientia oblectans*.

But 1. Haue we forgotten who said; though keeping the foundation we may be saued, yet by [b] *building hay or stubble we suffer losse*? So farre impaire the fulnesse of our rewatd? 2. Are these inferiour truths amongst the *things reuealed*? Then *they* [c] *belong to vs*; wofully vnthankfull he who ouer-slights them. 3. Such wantonnesse in playing with pretious truth, occasions the Lord to permit vs to grosser errors. 4. The error here mentioned ouerthrowes not the maine, yet with what earnestnesse doth *Paul* caution against it?

[b] 1 Cor. 3. 15.

[c] Deut. 29. 29.

VERS. 2.

That yee be not ſoone ſhaken in minde, or be troubled, neither by ſpirit, nor by word, nor by letter, as from vs, as that the day of Chriſt is at hand.

THe greater matter of the Caueat. σαλευθῆναι ἀπὸ τοῦ νοὸς, *to be moued from your* minde. It likes maſter *Beza* beſt to interpret after the generall ſignification of νοῦς; In his apprehenſion it ſounds, putting beſide their minde or right wits; as if ſome *dementia* ſhould ſeize them when once they gaue a way to vnſound doctrine; inſtances hee giues many in ancient and latter Heretickes, and their Sectaries: ſo inchanted and madded when once throughly poſſeſſed with errour, that except furious obſtinacy bee reaſon, there ſeemed left nothing of reaſonable creatures in them. Indeed Saint *Paul* ſtickes not to impute [d] *dementie to ſeduced Galathians*, and conceits a kinde of witchcraft and ſtrong inchantment to poſſeſſe them. To *Timothie* mentioning ſuch, he ſaith they were [e] ἀνατεθραμμένοι τὸν νοῦν; In his looſe, imputes no leſſe than ἄνοιαν, *amentiam*, madneſſe or loſſe of wits vnto them.

d Gal. 3. 1.

e 2 Tim. 2. 8, 9.

Gods iudgements are ſometimes open, ſometimes ſecret, alwayes iuſt: ſtrong was the infatuation caſt vpon Gentiles, *for* [f] *detayning truth naturall in vnrighteouſneſſe*. If Chriſtians to whom the light of Gods glorious Goſpell hath ſhined, yet grow to maintaine errours, be ſtricken with blindneſſe of minde, poſſeſſed with *a ſpirit of giddineſſe*, I wonder not. But ſingularity is dangerous, the next ſtep to madneſſe. Minde it, Brethren, you that itch after nouelties, leſt you looſe your mindes, when once that *ſpiritus vertiginis* ſpoken of in the Prophet, hath poſſeſſed you.

f Rom. 1. 18.

But why not νοῦς Tropically for γνώμη; Sentence or iudgement: the trope is not infrequent. Wee haue [g] *the minde of Chriſt*; that is, his ſentence and iudgement by himſelfe

g 1 Cor. 2. 16.

himselfe declared vnto vs. *Be knit together in the same* [h] *minde, and in the same Iudgement*; the latter added ἐξηγητικῶς: that *Pauls* meaning may be this; *be not soone moued from your minde*; be not easily altered from that sentence you haue entertained: touching the time of Christs second comming; no small matter should shake or cause to waue or wauer their iudgement so well before informed, ταχέως, perhaps here signifies the same that ῥαδίως.

h 1 Cor. 11. 10. νοῖ γνώμη.

The euill *Paul* cautions against, is leuity or instability of iudgement in matter of faith: farre be it from vs. To be [i] *wherried about wethercock-like with euery blast of vaine doctrine is childish: Its good that the heart be* [k] *stablished: to hold fast the confession of our faith* [l] *without any so much as wauering.*

Ob.

i Ephes. 4. 14.
k Heb. 13. 9.
l Heb. 10. 23.

1 Truth is but one *in re qualibet*; though errours be various and manifold; [m] *It is not another Gospel*, to which you are transported: And when our wilde wits haue tyred themselues in wandring, to that ancient and first truth they must retire, if euer we *will finde* [n] *rest to our soules.*

m Gal. 1. 7.
n Ier. 6. 16.

And how can we thinke to escape? *If we shall* [o] *despise so great saluation*, 1. *Preached by the Lord*, 2. Testified by Apostles, 3. Confirmed by miracles, 4. Attended with gifts of the holy Ghost? Is it not to despise, to [p] turne *away our eares from the truth, and to attend to Fables?*

o Heb. 2. 3, 4.
p 2 Tim. 4. 4.

That *scabies scalpenda*, the skiruie [q] itch of the eares how hath it infected our Auditors? That scarce any thing can now please, but what sauours of nouelty. And herein who so is not palpably Hereticall, be he neuer so extrauagant, shall be a Prophet for this people, who so illiterate but may make a faction? So odde, but may draw disciples after him? I would this euill staid among our *virgine vulgus* onely that are yet to chuse their Religion. The okes of *Bashan*, the tall Cedars of *Lebanon*, are become as Reeds, so shaken with euery blast of vaine doctrine; so ready to be transported to another Gospel. I spare particularizing: onely I say, *vetera vera*; the old [r] way is the good way.

q 2 Tim. 4. 3.
r Ier. 6. 16.

Lord that our giddy braines were once setled. 1. It will neuer be, so long as wee haue mens persons in admiration; neuer till we haue learned to giue faith her sole-footing on that most sure word of the Prophets, 2 *Pet.* 1. 19.

2 Neuer till we study to liue, rather than to dispute; to practice, rather than to contemplate, *Ioh.* 13. 17. *Matth.* 7. 24, 25.

3 Neuer, till wee haue receiued the loue, as well as the knowledge of the truth, 2 *Thess.* 2. *Prou.* 23. 23.

This is γνῶσις & ἐπίγνωσις.

4 Neuer, till we haue experimented, and felt the power of Gods word in our soules, *Phil.* 1. 9.

Nor be troubled. μηδὲ θροεῖσθαι: the word imports such perturbation as ariseth from [s] rumour, or relation of something terrible. And not vnlikely, the publishers of this errour rung in their eares, the terrour of the Iudge, the strictnesse of accounts: vnbowelled hell it selfe the more to affright. Whence grew the perturbation and anxious vnquiet of their mindes.

See Matt. 24. [s] Marc. 13.

That clause of the admonition, to me seemes an implicite reason, dissuading leuity and vnsetledneſse in matter of faith and religion; because it breeds disturbance, anxiety and trouble of minde, restlesnesse, no lesse oft times than perplexed, so that of a man vnsetled in that kinde, may be said, as of them in *Esay*: *They* [t] *are neuer at rest*; *but are as the raging sea tossed* of the winds: they *doe but* [u] *trouble you that bring in another Gospell*: the word is ταράσσω. S. *Iohn* mentioning the Locusts seene rising out of the bottomlesse pit, Antichristian Teachers, vseth another word, implying * *torture no lesse than that of the racke*; such horrible torture should they plunge seduced consciences into, while they taught to seeke righteousnesse, satisfaction to Gods iustice by their owne good workes or voluntary passions.

[t] Isai. 57. 20. 21. Iac. 1.

[u] Gal. 1. 7. & 5. 12.

* Apoc. 9. 5.

I beseech you, brethren, *by the peace of God which passeth all vnderstanding*, beware how you attend to the chirping of such locusts; suffering your selues to be transported to another Gospell. If euer from principles of Popish Doctrine, Conscience be setled in sound peace, say, God hath not spoken by me. With me its an vnder rule to iudge of

of doctrines pretended to be Euangelicall: Tends it, in the *nature* of it, to pacification of the distressed conscience? else 'tis not Euangelicall, [x] saith not the Apostle the same? vniuersally I thinke as *Ieremie*; [y] that is onely the good way wherein I may finde the sweetnesse of holy rest to my soule.

[x] Rom. 5 5.
[y] Ier. 6. 16.

Neither by Spirit, nor by Word, nor by Epistle, as from vs. *Item* against the meanes of their vnsetling and seducement; pretences of Authority no lesse than diuine and Apostolicall: three in number, the ancient colours of most Heretiques.

The first is, *Spirit*; that is, as I conceiue, pretense of [z] instincts, inspirations, Reuelations immediate and extraordinary from the spirit of God. They [a] *walke in the Spirit*, yet lye falsly, saith *Micah*. *Montanus* had his *Paraclete*, beside his Prophetesses *Prisca* and *Maximilla*: *Simon Magus*, his *Helene*: cursed *Moamed* calls the dead fits of his falling sicknesse, his extasie and rauishment at the appearance of the Angell *Gabriel*. At promulgation of his ordinances, his Doue inured to fetch food from out his Eare, is pretended no lesse than the holy Ghost; sent whisperingly to intimate what he should enact for the people. Heathenish Politicians had like pretences, to win credit to their Lawes. *Numa Pompilius* receiues his, from the Goddesse *Ægeria*. *Lycurgus* his, from *Apollo*, &c.

[z] See 1 Ioh. 4 1.
[a] Mic. 2. 11.

Impudencie of Heretiques is seldome lesse than blasphemous: what blasphemy greater than to father *doctrines of deuils*, vpon the God of truth? Spirits of errour, to be stiled Gods Spirit of truth?

Against all such fanaticall Enthusiasts and Enthusiasmes, the Lord hath made vs cautionate. The *quere* is common, how we may discerne a pretended, from a true Prophet. *Resp.* Time was when was place for such inquiry: when God was pleased by such meanes extraordinary to instruct his people: for my part, a *piaculum* I hold it, to *expect* in these *dayes Ministers* of [b] *Propheticall* Spirit, reuelation any aboue the ordinary. Let Papists boast, as they will, of their *lumen Prophetieum*: Prophecie now none is to me knowne,

[b] Apoc. 22 18.

c 1 Thes. 5. 20.

knowne, but what in that terme the Scripture intends, [c] *interpreting Propheticall and Apostolicall Scriptures.*

Of old these were the rules: 1. Was it matter of prediction, they pretended in their Propheticall instinct? [d] *Euents must trie it.*

d Deut. 18. 22.

e Isai. 8. 20.

2 Matter of Doctrine. [e] *To the Law and to the Testimonie; if they spake not according to this word, there was no light in them.* Though *with signes and wonders* they should *confirme their Doctrine*, yet if *it* [f] *led to other gods, Israel* must not attend. Is it another Gospell παρ' ὃ, but different, not contrariant to that already receiued? though *Isai* or *Elias*, *Paul* or *Peter*, yea [g] an Angell from heauen should publish it, we must hold him accursed. *Adoro Scripturæ plenitudinem.*

f Deut. 13. 1, 2, 3.

g Gal. 1. 8. *Tertullian.*

The second is λόγος: out of the diuers signification of the word, diuers are the rendrings and interpretations, λογον.

1 Some interpret, Arithmeticall computation or supputations, such as men following the vanity of Astrologers, vsed in calculating, as it were, the end of the world; as *Tully* speakes of the Mathematicians great yeare. Not much vnlike that of the great Rabbine *Elias*; *Duo millia Inane*: *Duo millia Lex*; *Duo millia Christus*: *postea finis, tricæ.*

2 Some Argumentation, Reasonings and discourses taken from the naturall condition of the creature; now aged and selfely inclined to a dissolution: probably enough they proceed for the maine. Who but obserues in the maine parts of the world, in all particular kindes of creatures decay of vigour? *Terra effæta*, saith *Tullie*, through age. *Ptolomy* in his time obserued the Sunne to be come neerer the earth by many degrees, as it were to comfort with his more heat, through more nighnesse, the cold old age of the earth. The strength of men, what is it to that of them of old; their scantling of life, what to that before, or after the floud? how few reach to *Dauids* terme? παῖ κτίστον τρέπτον, saith *Damascene*; and howsoeuer some priuilege of perpetuity may bee allowed to celestiall bodies,

yet

yet for sublunary creatures, vndergoing so many, so continuall mutations, and through mutations, enfeeblings; Reason it selfe would easily finde out something more than probability, whereout to conclude certainty of their finall wasting: that they stand so long inexhausted is not so much out of their owne strength, but as Saint *Peter* obserues; by the word of God supporting them. The *heauens and earth that now are, are kept in store* [h] *by the word of God, reserued to fire vnto the iudgement of the great day.*

h 2 Pet. 3. 7.

3 Ratheſt thus: *word or speech*; because it followes, *as from vs.* It more than seemes; these false teachers pretended they had heard it from *Pauls* mouth; whether equiuocating they built themselues on that *Nos qui viuimus*, 1 *Thes.* 4. 15. misinterpreted; or, which I rather thinke, by impudent fiction they fathered their errour vpon *Paul*, as they had heard him teaching in other Churches; or as falsely they might boast, priuately imparting it, as some secret to themselues: how euer, *Its but the tricke of an Heretique to flye from verbum Scriptum*, to *verbum Traditum*: I meane, where the doctrine is vrged as matter of necessary faith: belike Apostles had forgotten the charge of their master, to [i] *publish on the house tops, what they had heard in secret* when they must whisper in secret the abstruser points of knowledge, to the more perfect; concealing them from all notice of the vulgar. Saint *Augustine* makes mention of the *Deuteroſis Iudæorum*, which to them was a second Mishne, equalled with *Moses* his written *Deuteronomie*. Vnwritten traditions (who doubts but pretended from *Moses* or some other great Prophet?) which they equalled with the Scriptures of the Law and Prophets. *Quid nostri?* The written word is but *partialis Regula*; supplie it must haue from tradition: No nay; for where else shall wee finde Purgatory, Inuocation of Saints, Adoration of Images, Sacrament, Reliques? &c.

i Matt. 10. 27.

Cont. Aduers. leg. & prophet. lib. 2. cap. 11.

This I iudge: 1. Euer since the Church had a word written, she had in that written word a perfect rule of faith and practice; perfect I meane *pro tempore*. The *quære* is vsu-

all

all whether Articles of faith were increased in processe of time. And is thus resolued: they were not encreased *nouis addendo*, but *implicita explicando*. Doth any doubt whether *Moses* related fully what was prescribed to *Adam*, or *Abraham* to be beleeued?

Ireneus l. b. 3. cap. 1.

2 The Gospell which the Apostles preached, they did afterwards by the will of God deliuer vs in their writings, to be the foundation and pillar of faith: perfectly and fully, trow we? *Adoro Scripturæ plenitudinem*, saith *Tertullian*. *Scriptum esse docent Hermogenis officina: Si non est scriptum, timeat væ illud,* [k] *adijcientibus, vel detrahentibus destinatum.* Saint *Hierome*: *Quæ absque auctoritate & testimonijs Scripturarum, quasi traditione Apostolica sponte reperiunt, atque confingunt, percutit gladius Dei.*

k *Vide* Apoc. 22. 18. *In cap. 2. Aggæi.*

3 Can we imagine the Apostles, inserting in their writings particulars many, comparatiuely to those of necessary faith, of no such consequence for knowledge, would pretermit any thing concerning vs in the maine? *Credat Iudæus Apella.*

4. But who can imagine their writings and traditions are contrariant? Ends of committing the word to writing, see largely in *Theophylact*, *Kemnitius*, and others ancient and moderne; and tell mee how well this Phansie sorts with them.

Nor by Epistle as from vs. The third is letter. Meanes he the former Epistle sent to this Church, corrupted by audacious glosse of these false Teachers? Rather some other forged by them, and fathered vpon the Apostle: why else in the close is the Apostle so carefull to Characterize his Epistles? doubtlesse that the forgery, if any, might thereby be discouered.

Such *forgerie is no new thing in Heretiques and other Impostors.* Apostles yet suruiuing, they published vnder their names Euangelicall stories: *Ambrose* on *Luke* mentions the counterfeit Gospels of *Thomas*, *Bartholomew*, *Paul*, whose Authors he supposeth those many mentioned by *Luke* to haue attempted, but without successe, the narrations that concerned our Sauiour. After-times were not

not free from like Impostures: But as any man gained to himselfe reputation of learning and sanctity in the Church, so was his name prefixed to the Pamphlets of seducing Teachers to gaine them authority: out of this shop came that booke of *Hermes*, commonly stiled *Pastor*: and those many counterfeit Fathers, whose authority is sacred amongst our *Romanists*. Truth is, scarcely any of the fathers, but their names haue beene made panders to their superstition: that where their indubitate writings steed them not, counterfeit additions may procure them patronage.

What thinke you? Is not the cause deplored, which but by such base shifts cannot be supported? Haue ye no written word for purgatory, prayer for the dead, in all the indubitate Scriptures of Prophets and Apostles? but yee must flie to the Apocrypha, Tradition, Apparitions of the dead, &c. for their foundation. 'Twill euer be true which *Tertullian* said of Heretiques, they are *Lucifugæ Scripturarum*. I say as *Basil. Infidelitatis Argumentum fuerit, & signum superbiæ certissimum, si quis eorum quæ scripta sunt, aliquid velit reijcere, aut eorum quæ non scripta introducere*; as Saint *Augustine*. *Si quis siue de Christo, siue de eius Ecclesiâ, siue de quacunque aliâ re, quæ pertinet ad fidem, vitamque nostram, non dicam si nos sed quod Paulus adiecit, si Angelus de Cœlo vobis annunciauerit præterquam quod in Scripturis legalibus & Euangelicis accepistis Anathema sit.* But of the generall matter of the Causa, and *Item* against the meanes of seducement hitherto: follows the particular errour.

Serm de fidei Confessione. lib.3 cont. lit. petilian. cap.6.

As if the day of the Lord were at hand. Is that an errour? said not *Peter* the same? [l] *The end of the things draweth nigh*: And *Paul, the* [m] *ends of the world are come vpon vs.*

l 1 Pet.4.7.
m 1 Cor.10.11.

Resp. 1. Some thus. Its not farre off if ye compare the vtmost endurance with eternity; *A* [n] *thousand yeare is as one day*; millions of yeares; the perpetuitie of time scarce a point, a moment in eternity; yet may it be farre off after the measure of time. 2. Comparatiuely nigh to the

n 2 Pet.1.8.

the times foregoing Christs comming in the flesh, not simply nigh.

3 Ἤγγικε : *Appropinquat*, it draweth nigh ; that is Saint *Peters* terme ; yet not ἐνέστηκε ; *instat*, not instantly to fall vpon the men then liuing ; as if they should not taste of death till they saw the Lord Christ comming in his glory ; which seemes the conceit these meant to fasten on them.

4 But why presume they to determine of times and seasons which God hath reserued in his owne power ? nigh, therefore so nigh ? What may we imagine Satans aime in venting such an errour in the Church ? seemingly so disaduantagious to his Kingdome ? The hearing of a iudgement to come *strikes* Fœlix *with* ° *trembling*. The terrible sound of the last trumpe which *Hierome* to continually sembled to himselfe, how did it make him feare where he was most secure ?

° Acts 24.25. *Omnia tuta timeo.*

Resp. 1. Amongst libertines it occasions greater indulgence to the flesh, as men *willing to glut themselues* with the pleasures of sinne, *because their time is but short*, *Isai* 22.12. 2. Any errour in Gods children as an errour pleaseth *the father of lyes*, *the seducer of the Brethren* ; such especially as may tend to worke their perplexity. 3. The maine is this : admit but one lye into Scriptures or Scripture doctrine, the authority, the truth of all falls to the ground. *The delay of Christs comming bred in those mockers* ℣ *scoffing deniall of the maine Article* : that *mille Artifex* foretees his issue. Let it once bee entertained as taught in Scripture, or by diuine Reuelation, or by Apostolicall tradition, that Christ shall come in a time prefixed, the euent not answering ; how is all faith of all truths taught, shaken and ouerthrowne ? Saint *Augustine* to *Hesychius* a man inclining to some such opinion out of an honest desire, remembers this text of the Apostle ; prohibiting to giue credence to them who taught the day of the Lord was so instantly to come : vpon this reason is the prohibition ; *Ne forte cum transisset tempus, quo eum credebant esse venturum, & venisse non cernerent, etiam catera fallaciter*

Augusti. p 2 Pet. 3.4.

August. ep. 80.

lacerer sibi promissa arbitrantes, & de ipsa mercede fidei desperarent.

We are not, at least ought not bee, *ignorant of Satans wiles.* See how cunningly he contriues errors intended to be conueyed into the Church: in this particular view his cunning. 1. Approach it hath as neare as an error may haue to the truth taught by the Apostles. ἤγγικε, saith *Peter*; *appropinquat*: ἐνέστηκε, *Instat*, say these false teachers: ἔκτησε, *possedit me*, is the text of the Septuagint; change but a letter (pronunciation will hide that too) read ἔκτισε, ye haue the full heresie of *Arius*; that Christ is a meere creature. 2 Cor. 2. 11.

2 Seemingly it tends as much as any thing to mortification and deuotion; what more than the thought of Christs nigh approaching to iudgement? be but a little erroneous about that Article, he will be the first shall broach it: how excellent is the regular vse of fasting? meanes of mortification: quickner of deuotion; fast with opinion of satisfaction and merit, he preferres fasting before Epicurisme, like thinke of Prayer, Contemplation, &c.

Learne hence to keepe strictly to the word of God; admit not corruption of a word, a syllable, a letter, be pretences or likely-hoods of profitable auaile neuer so holy. Saint *Ambrose* obserues, that the little addition to the prohibition of the tree of knowledge, made, whether by *Adam* or *Eue*, gaue hint to the deuill, to entangle the woman in opinion of Gods enuying them their good: *ye shall not* q *eat thereof*, is all the Lord said; *nor* r *touch it* is the cautionate addition: how is the deuill aduantaged to fasten the opinion, that for some speciall good in that fruit, the Lord is so strict in interdicting it. Its reported of *Ioab*, that when his teacher taught him to corrupt the text but in the vowelling, he slew him without ransome; the charge was to destroy *zecher, the memoriall of Amalech*; he read it *zachar, the males of Amalech*: for this he slew him. The violent expressions were irregular; else his zeale commendable. The charge is strict, *not to adde, nor alter, nor diminish, not to turne aside*, no not *to the right hand*.

Vse.

q Gen. 2. 17.
r Gen. 3. 3.

VERS.

VERS. 3.

Let no man deceiue you by any meanes, for that day shall not come, except there come a falling away first, and that man of sinne be reuealed, the sonne of perdition.

THe iteration of the Caueat; where lest hee had not spoken home enough, in the particulars mentioned, he enlargeth to all men, or meanes whatsoeuer tending to seducement.

The terme expressing the euill cautioned against is changed; before let them *not shake or wauer you*, and so disquiet you; here, *not deceiue or mislead you from* the tract of truth. There is a deuillish method, an ordinary progresse in misleading Gods people; I am deceiued if *Paul* meant not here to expresse it. 1. The iudgement is vnsetled, and brought into wauering, by plausible oppugning the truths receiued. 2. Then followes naturally anxiety, and restlesse disturbance of the Conscience, through feares and doubtings: no maruell, when the minde affoords it no certainty, whereout to frame the discourse for comfort. 3. In this case, worke the poore soule you may like waxe; fitted it is to fasten on any thing true or false, that may but seeme to promise comfort: *Sirs,* [s] *what shall I doe to be saued? q. d.* prescribe what you will I am ready to entertaine, to execute it, so be I may purchase tranquility of minde: happy is he, to whom, in that case, God sends his [t] *Interpreter, that one of a thousand to declare his Righteousnesse.* And a thousand to one, but if he meet with an Heretique but palliating the cure, he lyes downe in his graue with that Heresie or superstition, which hee then first dranke in.

s Acts 16. 30.

t Iob 33. 23.

Luke 16. 8.

The children of this world are wiser in their generation, than the children of light. Those Locusts of the bottomelesse pit, haue *ad vnguem*, this μεθοδεία τῆς πλανῆς. Entertaine their discourse, the first bout is, about religion in generall, whether theirs or ours be the true: next whether the

the Church must be judged of by religion and doctrine, or rather faith and religion by the Church: plausibly they plead the Church must guide vs to faith: not faith to the Church. That gained, as is easily from the vnlearned, into a wilde wildernesse they send you to seeke your faith; which is the true Church? where was yours before *Luther*? and thunderclaps of swelling words then follow of Vniuersality, Antiquity, Succession, glory of Miracles, with the like, amazing the mindes of the heedlesse and simple. Thus hauing set them in a mammering, these Locusts turne to Scorpions; vrging the necessity of ioyning themselues to the Church, wherein they may be informed of the true faith, and right manner of worship: shew misery of them that are out of the Church; their misery in so long withholding themselues from Communion of the *Romane* Synagogue; till at last Conscience apprehending the terrour, is filled with anxiety and anguish; knowing naturally the necessity of religion. In that case let superstition or heresie prescribe it pilgrimage, abdication of goods, forsaking Country, building of Monasteries, &c. any thing is entertained that may seeme satisfactorie for former aberrations. By this art, haue they robbed parents of children, husbands of wiues; Cloystered Kings and Emperours; wrought wonders of the Almighty; [u] *cast contempt vpon Princes, raised their Beggar selues from the dunghill, till they now sit with Princes, and inherit the throne of glory.*

[u] 1 Sam. 2. 8.

I say as *Paul*, [y] *Be not henceforth children tossed to and fro, and carried about with euery winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lye in wait to deceiue. But following the truth in loue, let vs grow vp into him in all things which is the head.* As *Peter*, [x] *Knowing these things aforehand, take heed we be not led away with the impostures of the wicked, and fall from our owne stedfastnesse; But grow in grace, and while meanes continue, in the knowledge of our Lord and Sauiour Iesus Christ.* To him for our hither stablishment in the present truth, be glory for euer. *Amen.*

[y] Ephes. 4. 14, 15.

[x] 2 Pet. 3. 17, 18.

Let no man deceiue you by any meanes. Deceiue. 1. Seduce, or out you of the way of truth, or mislead you to errour. Thinke it spoken to vs; and a little more nearly concerning vs, inasmuch as these are the last times; wherein *the Seducer of the Brethren*, and the false Prophet, [y] *knowing their time but short*, busily bestirre themselues: that may be one motiue. 1. Through remaines of ignorance and loue of nouelty, we are inclineable to errour, more than to truth. 2. [z] Truth is *precious*, Errour dangerous. 3. *And if we* [a] *sinne willingly, after wee haue receiued the knowledge of the truth, what remaineth but fearefull expectation of vengeance and violent fire to deuoure.*

[y] Apoc. 12. 12.

[z] Prou. 23. 23

[a] Heb. 10. 26, 27.

There is, 1. *Temerarium.* 2. There is *Erroneum.* 3. And there is *Hæreticum.* There is a graduall order betweene them.

1 Temerarious they call opinions or auouchments, published without sufficient euidence of authority or reason to support them; wherein, though perhaps there may be truth, yet there is not euidence sufficient to conuince, or to induce a wise man to beleefe or auouchment. *Exemp.* That there is an Hierarchy of Angels, so ordered as the *Pseud-Areopagite* hath framed it, perhaps is true; yet of him that *intrudes into what he hath not seene*, nor God reuealed, may we not say as *Paul*, [b] *he is rashly puffed vp in his foolish minde.* That to euery man from his birth is assigned his *Custos Angelus*, as *Hierome* and other learned opine, perhaps is true; yet he shall bee rash, who so peremptorily asserts it: for where is the euidence?

[b] Col. 2. 18.

2 Erroneous addes to Temerarious apparent falsity of opinion; such as ouerthrowes no foundation, razeth no Article. *Exemp.* That there are moe than two Sacraments of the New Testament, whether three, or fiue, or seuen, as opinions are varied, is not hereticall to auouch: yet apertly more than Temerarious; no lesse than erroneous to thinke or affirme.

3 Hereticall, denotes notorious falsity in matter of necessary faith; especially when pertinacie it appeares in the auouchment. *Exemp.* That Christ is a meere creature, as *Arius*

rium; That *there is no Resurrection, nor Angell, nor Spirit*, as *Sadduces* auouched, is not a simple errour, but implies heretical prauity. Rashnesse inclines to errour, errour to heresie.

No man by any meanes. Sometimes: 1. The man leads into errour. 2. Sometimes the meanes, or manner of conueiance.

1 The man through realty, or opinion of learning, or sanctity, or both. Reuerence and authority of *Peter* was such in the Church, that his fact seemed a Law: wherefore *Paul* chargeth him to haue [c] *constrained the Gentiles to be circumcised*; yea, *Barnabas* himselfe *is carried away with their dissimulation*: and with vs how many errours are borne and carried with the bare names of men; such, as with whom their admirers will chuse to erre, rather than with others to thinke truth. Yet said *Paul*, 1. the best *know but* [d] *in part*. 2. Are put in part sanctified. 3. Suppose them to hold the foundation, yet may they *build* [e] *hay, or stubble*, so that teacher and hearer may *suffer detriment*.

c Gal. 2. 13. 14. *Exemplo non verbo.*

d 1 Cor. 13. 9.

e 1 Cor. 3. 12. 15.

2 *The meanes*; three vsuall amongst false teachers *Paul* mentioned. 1. Reuelation. 2. Tradition. 3. Counterfeit Scriptures; yet knowing meanes might be multiplied, he enlargeth his caution, that, nor these, nor any of any sort should be giuen way vnto. Amongst those other ye may number: 1. Peruerting of Authentique Scriptures. 2. Miracles. 3. Apparition of the dead, with the like. The chiefe meanes now in vse amongst our Aduersaries; whose Purgatory, Prayer for dead, Inuocation of Saints departed, &c. haue no other ground than obscure passages of Scripture depraued, or fained miracles, or fond apparitions of the dead. Against these, and a thousand the like, our Sauiour hath made vs cautionate; limiting vs to [f] *Moses*, and *Prophets*; aduising to examine [g] Miracles by *Doctrine*. [h] *Anathematizing Angels*, introducing another Gospell.

f Luke 16. 29.
g Deut. 13. 2, 3.
h Gal. 1. 8.

As meanes auaileable to preuent seducement, thinke of these. 1. Store you with knowledge of Scriptures; [i] *let that word dwell plentifully in you*: you know who said, [k] *ye erre, not knowing the Scriptures*.

i Colos. 3. 16.
k Matt. 22. 29.

2 Beware of wanton curiosity [l] *in searching beyond Revelations*; [m] *be wise to sobrietie.*

3 Make not reason a Mistris to faith; shee is a good hand-maid, while a hand-maid; but *Sarah* made *Hagar* insolent.

4 Let not *knowledge* [n] *puffe thee*; for [o] *who discriminates thee?* Thy Ignorance, if thou couldst see it, is more than thy knowledge.

5 Admit not least declining from the Scripture; change not ἄγγελος into ἐπίσκοπος, yet.

6 Adhere not to the letter against the true meaning of Scripture, that's not words, but meaning.

7 Flye errour in manners; they make way to errours in iudgement: *yea* [p] *to strong deluſion.*

8 Be not rash, or head-long in resoluing beyond euidence. Temerarious makes way to Erroneous.

9 *In dubijs*, resolue not without your guides. There are *at whoſe* [q] *mouths you muſt ſeeke the Law.* And of *Pauls* caution hitherto: followes the confutation.

For that day ſhall not come except there bee a departure firſt, and that man of ſinne be reuealed, &c.

2 The confutation of the errour from two necessary Antecedents of Christs comming. 1. Generall Apostasie. 2. Reuelation of Antichrist. Thus in ferme: That day shall not come till after the great Apostasie, and discouery of Antichrist. Neither of these yet are, nor shall bee within the time limited by false Teachers. *Ergo*, the end not yet.

That day shall not come; A supplement to the Text, yet no condemned addition to the word of God; sith from scope and principall intention of the Apostle, fluently inferred; selfely forcing it selfe into the vnderstanding of the Reader. Except there be a departure: Saint *Austins* rendring by *Refuga* as impertinent I pretermit: though the trope be vsuall to say *ſcelus pro ſceleſto.*

1 Apostasie in generall signifies any defect, or reuolt from him to whom we owe, or haue performed subiection.

2 Of what sort, and from whom is this Apostasie?

Resp.

l Deut. 29. 29.
m Rom. 12. 3.
n 1 Cor. 8. 1.
o 1 Cor. 4. 7.
p 2 Thes. 2. 11, 12.
q Mal. 2. 7.
De ciuit. Dei lib. 20. c. 19.

Resp. Saint *Hierome* and other ancients many conceited it a ciuile defection from the *Roman* Empire. *Nisi inquit, venerit discessio primum vt omnes Gentes quæ Romano Imperio subiacent, recedant ab eis, & mox: Nisi, inquit, fuerit Romanum imperium desolatum, & Antichristus præcesserit, non veniet Christus.* The sentence is true; but the Exposition impertinent. For 1. stands or falls the Church with the Empire? 2. Was this the sinne which God should punish by giuing the reines to Antichrist? Defection from the Empire? 3. Or were Christians to be Authors of such ciuile defection? 4. The sinne specified as cause of Antichrists reigne and cursed efficacy in deluſion, is not *receiuing loue of the truth, &c.* 5. I am deceiued if Scripture any where vse the terme to signifie any other than a Spirituall, or Ecclesiasticall defection from God, *Heb.*3.12. *Isai* 1.5. From faith, 1 *Tim.*4.1. From Religion, *Acts* 21.21. We haue consent of best Expositors amongst *Romanists*: of Saint *Augustin* better aduised. —— *Refugam vtique à Domino Deo:* The defection then is spirituall. Concerning it, see these particulars. 1. What it is.

Hieron. Epist. ad Algasiam quæst. 11².

2 Thes.2.10.

*Estius ad locum. de Ciuitate Dei, lib.*20. *cap.* 19.

To *Thomas* it sounds *retrocessionem à Deo*, a going backe or departure from God, with whom wee haue had some reall appearing, or graduall coniunction: to whom we haue performed or professed subiection.

Three things especially there are that knit vs vnto God, and whereby wee testifie subiection vnto him. 1. Faith. 2. Religion. 3. Obedience. Accordingly they make three sorts of Apostasie: 1. From faith. 2. From Religion. 3. From Obedience. The termes I keepe, willingly varying in explication.

1 *Perfidia.*
2 *Abordine.*
3 *Inobedientia.*

1 *From Faith:* as when a man forsakes the true doctrine of Faith, whereof he hath beene informed; and which he hath entertained into his iudgement and profession, and falls to Paganisme, Iudaisme, Heresie. See 1 *Tim.*4.1.

2 *From Religion:* as when he forsakes the worship of the true God, and falls to worship Idols; as *Achaz:* or from the true manner of worshipping the true God; as the ten Tribes vnder *Ieroboam.*

3 *From Obedience:* as when a man falls from morall practice to vicioulneſſe of life, whereof ſee *Matth.* 12. 45. 2 *Pet.* 2. 21. of whether, or whether of all, the Apoſtle muſt be vnderſtood, if any inquire, thus let him thinke, they vſually goe together; in what order, ſome other occaſion may fitlier manifeſt. Though commonly Interpreters limit *to Apoſtaſie from Faith, and purity of Religion.*

3 Meanes the Apoſtle of ſome particular perſons, Churches, Prouinces? *Reſp.* Rather of an vniuerſall Apoſtaſie of the multitude, and Maior part of the Chriſtian world: for otherwiſe reuolt of *particular perſons*, and Churches, was not ſtrange in Apoſtles times: when that here ſpoken of is intended to be [t] notorious: and ſomething [u] remote from the notice and ſight of the generation then liuing: more neerely coaſting [x] vpon the time of Chriſts ſecond comming. And hitherto is conſent.

[t] 1 John 2. 19. 1 Tim. 4. 1.
[u] 2 Tim. 3. 1, 2.
[x] Luke 18. 8.

4 But what is this Faith and Religion from which the reuolt ſhall be? Popiſh Expoſitors many interpret of the *Romiſh* Faith, and Religion: and of the Obedience ſuppoſed due to the Biſhop of that See, as to the Vicar of Chriſt, S. *Peters* ſucceſſor. Worſhipt might he be.

Reſp. But ſhew vs, I pray, what Scripture hath tyed vs to the Faith and Religion of *Rome*, as it is *Romana?* Muſt we abſurdly thinke *the Church* in Scripture, to denote nothing but the Church of *Rome?* Faith and Religion, denote the Faith and Religion of *Rome? Apagite.*

2. What, when the *Romiſh* Church proues Apoſtaticall? Are wee then tyed to the Faith and Religion of *Rome?* Will you ſay its impoſſible, for the [y] promiſe and [z] prayer of Chriſt? *Reſp.* The Church to which the promiſe is made, is the Church Catholique of the Elect: the Faith of *Peter* prayed for, is not *fides qua Creditur*; but *qua Creditur*, the gift of Faith in *Peter* and all Gods children.

[y] Matt. 16. 18.
[z] Luke 22. 32.

And that the *Romiſh* Church may proue Apoſtaticall, doth not the Apoſtle more than intimate? *Rom.* 11. 20. *Be not high minded, but feare*, was no empty ſcarcrow: an intimation rather of poſſibility and likelihood of their abiection:

iection : if *Papists* themselues may be beleeued in the question of perseuerance. Such Caueats to other of Gods people, more than intimate their possible Apostasie : at least as they generally apprehend them.

3 What when the great Antichrist hath erected his Episcopall See vpon that ἐπιβλητον ; and hath begun to the Kings of the earth in the cup of damnable errours, and doctrines of deuils? Are we then bound to adhere to the Faith and Religion of *Rome* ? or shall it not be our wisdome *to come out of that Babylon? Apoc.* 18.4.

4 Their Apostasie *de facto*, I spare to insist on. Be pleased to compare the doctrine of the Tridentine Counsell touching faith and worship, with that extant in *Pauls* Epistle to the *Romans*; thou wilt be ready to sweare, *the Citie that once was faithfull, is now become an harlot : that Bethel is become Beth-Auen.*

As to the testimonies of Fathers, produced to euidence the prerogatiue of that Church : read what that thrice reuerend Doctor *Whitaker* of blessed memory, hath fully answered : this onely added : 1. set apart you must the testimonies which Popes giue of themselues : for what Court alloweth a mans owne Testimonie in his owne cause? 2. Beleeue not the Epistles Decretall to be theirs, on whom they are fathered : Bishops of those times were not so vnlettered, so vntutored, as in euery page to doe Priscian violence. Not so besotted, as to send letters to the dead : nor, you must thinke, so Prophetically, as to alledge for testimonie the sayings of men yet vnborne.

As to other Fathers of Greeke and Latine Church, they must be confessed to speake many things encomiastically of the *Roman* Church in their times : cause they had then sufficient, it being yet mostly orthodox. Yet what seemes in their writings to sound, as they would now haue the Bels to ring, thinke, and you shall not erre, they spake rather from voluntary reuerence, than from opinion of necessary obligation.

Apostasie, vnderstand from the *Faith Catholique taught*

in Scriptures; that is, *verbum fidei*.

Religion, what is in the written word preſcribed: *All other thinke* [z] *vaine, taught by the precepts of men.* When *Paul* ſaid, they *ſhould depart from the faith*; meant he from the faith of *Rome*? or rather meant hee *Rome*, as other Churches, yea more than many, ſhould depart from faith Catholick? See 1 *Tim.* 4. 1. 3. thou wilt thinke he pointed finger ſpecially to *Rome*, ſo ſutable are their doctrines to *thoſe of Devils* there mentioned. And thus doth *Lyra* expound this Text. *Niſi venerit diſceſſio primum: Exponunt aliqui de diſceſſu ne à Romano Imperio: alij de diſceſſu à Romana Eccleſiâ, à qua iam diu eſt quod receſſit Græcia: mihi videtur melius intelligendum, de receſſu à fide Catholicâ.*

[z] Matt. 15. 9.

Lyranus in 2 Theſſ. 2.

5 Is it paſt? *Reſp.* Why doubt we? haue we read ſcriptures? obſerued the doctrine of faith there taught? the rule, matter, manner of worſhip there preſcribed? The whole world once groaned to ſee it ſelfe *become Arian*. It might much more, to haue ſeene it ſelfe become wholly *Anti-chriſtian*.

6 When began it? Where was it? Who Authors of it? *Reſp.* 1. Fond men: muſt circumſtances needs be punctually ſhewne, elſe is it not? Read what to this point that learned Doctor *Field* hath noted. 2. The declinings from pure doctrine and religion, & how in euery age of the Church they were increaſed, ſee in the Century writers. 3. Antichriſtianiſme, *Paul* ſtiles *a myſterie of iniquitie*, ſecretly it inſinuates it ſelfe into the Church: they [a] *ſpeake lies in Hypocriſie.* 4. Can any man tell me, when Iuſtification by workes, doctrine of merit, ſatisfaction, ſupererogation; full keeping the Law to iuſtification, free will, &c. were generally entertained in the Church. Can you tell me when worſhipping God in an Image, Adoration of the Euchariſt, veneration of Reliques, Prayer for the dead, inuocation of Saints, &c. or if there be any other point of faith or worſhip wherein we diſſent from the Tridentine faith and religion, can any tell me, when, or where theſe were generally entertained amongſt the teachers, and people of the Chriſtian world? Then there was this Apoſtaſie. When were theſe dogmatized

Lib. 3. cap. 14.

[a] 1 Tim. 4. 2.

tized and decretally stablished for Catholique doctrine? Then was this Apostasie set in the vigour. No Papist but seemes learned in this Chronologie; had he will or wit to exact them according to the ancient faith taught by Prophets and Apostles; hee would see it more needfull to reforme his long errour, than curiously to enquire after impertinent circumstances.

But that there is, or shall be such an vniuersall Apostasie of the Christian world from Christ to Antichrist; Papists themselues confesse. Of whom I would for my learning, know how in that time, *vniuersalty* shall be a note of the true Church? When all the world shall runne after Antichrist; and the *Nations be made drunke with the wine* of the Whores Fornications: must I then ioyne to the more part, the preuailing side? If you will by notes guide vs to the Church, let them yet be inseparable; so is not vniuersality, as your selues must confesse.

But, Lord, me thinkes, meditating Gods iudgement vpon the world in permitting them to such reuolt, what terrour should it strike into particular Churches: and teach them *not* [b] *to be high-minded but feare.* How cautionate and humble should it make vs all, euen [c] *him that thinkes he standeth* firmest? Vaine Iewes in their profanenesse, secured themselues *by the* [d] *Temple*; forgetting what the *Lord had done to Shilo.* And we, who iustifie Iewes in our profane vnthankfulnesse & disobedience, yet promise our selues continuance of his word; yet haue seene what is befallen the Churches of *Asia*; what was the state of the Christian world, those many ages wherein Antichrist stood in his strength. I must needs say, I feare not greatly farther reuolt to Antichrist; Now are the *dayes of his consumption*; he now lyeth in his *bed of languishing*: but take heed we fall not to Atheisme or Paganisme. Certainly thither bends the whole world; Euen they that *professe to know God, yet in their workes deny him*; and where is the greatest *forme of godlinesse*, yet may be obserued *denyall of the power thereof.* What greater passage of Apostasie, either to vnbeleefe, or misbeleefe?

If you obserue, In departure from God the order seemes retrogade

2

b Rom. 11 20.
c 1 Cor. 10. 12.
d Ier. 7. 4, 9, 12.

retrograde to that of comming to him. In comming to God we *begin at* [c] *Faith*; proceed to [f] deuotion; are perfitted in obedience. In departure from God the beginnings are at disobediences: proceedings, to indeuotion: end in vnbeleefe or misbeleefe. *Hymenæus and Alexander* first *put away good* [g] *conscience, then made shipwracke of Faith. Salomon* first [h] luxurious; thereby slakes deuotion, tolerating the Idolatry of his strange wiues; its not long, ere he ioynes in the worship of their Idols. The method of impostors is noted by Saint *Peter*; *they promise* [i] *liberty, and through lusts and much wantonnesse so they beguile the simple.* I say as *Paul*, [k] *make straight steps to your feet, lest that which is halting be turned out of the way*, lest your *selues fall from the Grace of God*. Read 2 *Peter* 1. 4. to 10. 11.

c Heb. 11 6.
f Act. 9. 11.
g 1 Tim. 1. 19.
h See 1 Reg. 11. 1.
i 2 Pet. 2. 18, 19.
k Heb. 12. 13, 15.

First, Intends the Apostle this firstnesse, or precedence of Apostasie, *to the day of* Christ? Or not also to the Reuelation of Antichrist? *Resp.* That it shall foregoe the comming of Christ, and is so intended by the Apostle, is euident; it being a party Argument, prouing Christs comming not to be instant, because this Apostasie was not yet complete. In likely-hood also its meant an antecedent to Antichrists discouery, and highest aduancement into his Throne, or chaire of Pestilence; because that loosing the raines to Antichrist is to punish mens not [l] *receiuing the loue of the truth*; And the fault is presupposed to punishment.

l 2 Thes. 2. 10.

If any shall say, Antichrist is the Author and procurer of this Apostasie; therefore must needs precede, or be coniunct with it. *Resp.* Antichrist *veiled* is worker of this Apostasie; and so is in being with or before it: yet doth it precede Antichrist *reuealed*: this Apostasie is before the Reuelation of the man of sin. Howbeit, confirmation and encrease of Apostasie shall be wrought by him, when he is aduanced into his Throne. Aduantaged he shall then be to procure it. 1. By errours already entertained, wherein prescription shall steed him. 2. By authority such as at which Monarchies shall tremble.

And

And that man of sinne be reuealed. The second necessary antecedent to Christs comming is *the reuealing, or discouery of that man of sinne*; which not yet accomplished in *Pauls* time, proued, there was then no such *instant nighnesse of the day of the Lord.*

As touching the man of sinne, Agreement is on all sides, that he is intended by *Paul*, the great Antichrist, various opinions touching him we read in Fathers *ad Nauseam vsque.* 1. Papists thus propound him: a singular, or indiuiduall person. 2. Professed aduersary to Christ. 3. By nation a Iew of the tribe of *Dan.* 4. Erecting his Kingdome in Ierusalem. 5. Seducer of Iewes, not Christians; his rising, reigne, and fall, they limit to three yeares and halfe, immediately connexed with the end of the world. Large confutation of these dreames, I purpose not; extant you haue it in the writings of many reuerend diuines; Doctor *Whitaker*, Doctor *Downham*, Master *Brightman* and others, to whom I referre you. Onely what this Scripture occasions to be spoken for, or against, expect from me according to my measure; of him fiue things yee may note from the Apostle. 1. His description. 2. Reuelation. 3. Rising to his reigne. 4. Consumption. 5. Abolishment.

1 *His description by properties, or adiuncts many*, intended by the Apostle to this end; that, in whom we see concurrence of them all, in that height they are here propourded, we might not doubt to point the finger at him and say, *Ecce Antichristus ille.* Wee follow the words: his first propriety, or part of his style; ὁ ἀνθρωπος τῆς ἁμαρτίας. Take the Article ἐμφατικῶς, must it needs denote a singular *indiuiduum*? and why not a Kingdome, a kinde, a whole made vp of successiue parts, as our opinion is? Forsooth, the *Article forceth to a particular person*; ὁ ἀνθρωπος, ὁ ἀγαθος, ὁ ἀνομος. Its *Epiphanius* his rule. Articles contract the signification to one certaine thing; so that ἀνθρωπος signifies man at large; but ὁ ἀνθρωπος alwayes a singular, or *indiuiduum* of man.

Resp. Yet *Proclus* thus: *vbi Plato dicit* τὸν θεὸν, *scribit* τὸν, τῆς ἀρθρου προθεσιν δηλοῦν ἢ τὸ καθ' ὑπεροχὴν μόνον ἢ τὸ ὅλον πλῆθος.

Examples

Examples are frequent, Christ committed not himselfe vnto them; for hee knew them all; and needed not that any man should testifie περὶ τοῦ ἀνθρώπου, about the man, that is, I trow, not in this, or that particular onely; but in euery man. Compare *Luke* 4. 4. *Marke* 2. 27. *Apoc.* 22. 11. *Rom.* 1. 17. *&c.* The Lyon, the Beare, &c. in *Daniel*, denote they particular Kings? Or not rather Kingdomes? Kings many lineally succeeding each other?

And that such a line and succession of men is intended by the Apostle appeares by these reasons. 1. Conceiued he was, and after a sort animated in Apostles dayes. *The spirit of that Antichrist of which you haue heard, that it is comming*; *and* [m] *now is it in the world already.* 2. But *a part of his* Reigne, is *of a* [n] *thousand yeares continuance.* 3. The greatnesse of things to bee wrought by him, whether wee number them the same that Papists, or whether as Scripture, requires much more than the age of a man. Read our Diuines, they giue you full satisfaction.

[m] 1 Ioh. 4. 3.
[n] Apoc. 20.

1 What is his Reuealing? 2. Is hee yet discouered? 3. When reuealed? 4. Where may we finde him?

Resp. To the first, Popish Interpreters conceiue a discouery of him so euident and cleere, as of Christ at his comming; as if euery eye should see him, and be able to discerne him as he is.

But say sadly: Suppose you all shall be able to discerne him to be that Antichrist? 1. How then are *Kings and Nations made* [o] *drunken with the wine of his fornications?* 2. How *then a mystery of iniquitie*, which Title the *Whore* discouered [p] *carries in her fore-head?* 3. Thus conceiue; *discouered*, he meanes in such sort, that who haue eyes may see, and discerne him. The blinde see not the Sunne shining in his brightnesse; not through defect of light, but for want of Eye-sight.

[o] Apoc. 17. 2. & 18. 3.
[p] Apoc. 17. 5.

2 *Is he yet reuealed? Resp.* Not borne, say Papists, Gods Spirit in Scripture, hath giuen vs [q] six certaine signes of Antichrists comming, two preceding. 1. The Preaching of the Gospell in all the world. 2. The desolation

[q] *Bellarmine de pont. Rom. lib. 3. cap. 4.*

of

of the Romane Empire: two concomitant. 1. The preaching of *Enoch*, and *Elias*. 2. Persecution by Antichrist so great and notorious, that all publique seruice of God shall cease. Two subsequent. 1. The destruction of Antichrist after three yeeres and a halfe of his Reigne. 2. The end of the world: these none of them yet in being proue pregnantly that Antichrist yet vnborne.

Large answer to these trifles of argument learned may better fetch from our Diuines, than expect from me. In fauour of the people to whose vse I intend these labours, this breuiat I propound.

To the first, *Matth.* 24. 15. *Resp.* 1. The vniuersall preaching of the Gospell is not there, nor any where else made a signe or antecedent of Antichrist; τότε τὸ τέλος, then is the end, saith our Sauiour; therefore then Antichrist? basely they beg the question, that make the end of the world contiguous to Antichrists rising or fall. 2. How full of homonumy is euery peece of the argument. The end is there of the Temple and Citie, not of the world; if *Chrysostome* or Saint *Luke* may be credited, *Luke* 21. 20. Antichrist belike was to bee before the doctrine of Ierusalem: indeed so you might better haue coloured your conceits of his Nation, and Temple; and remoued him farther from your *Rome*. 3. But hath not the Gospell beene preached vniuersally in the sense of our Sauiour? I doubt not, but while the Citie and Temple stood: *from Ierusalem to* [r] *Illyricum*, one *Paul* had *filled all with the Gospell of Christ*: suppose you the rest of the Apostles idle? See *Rom.* 1. 8. *and* 10. 18. *Colossians* 1. 6. 23. besides what your owne *Stapleton* reports of *Thomas* from *Sylvester*, and *Chrysologus*: as if in preaching he had reached to the very Indians and the lowest Antipodes. 4. But suppose you, our Sauiours preaching is meant in such measure, as to bee preualent to found Churches in euery Nation? [f] *The sound and rumour of him went out into all Lands*, sufficiently to depriue them of excuse. 5. Nor need wee wonder if in the lands by our men lately discouered, there bee found no monuments of Christian faith and religion; when in as few centuries of yeeres

[r] Rom. 15. 19.

[f] Rom. 10. 18.

yeeres after the flood we finde, except in *Abrahams* family, extinct all the Religion taught by *Noah* to his posterity.

To the second, The desolation of the Romane Empire. 2 *Thes.* 2. 6, 7. *Resp.* Full answer falls fittest in explicating the sixt and seuenth verse: where expect it.

To the third, The preaching of *Henoch*, and *Elias*, who are supposed yet to liue vpon the earth, and to liue for this, to oppose themselues to Antichrist, to preserue the Elect from his seducement, and to conuert the Iewes. *Mal.* 4 5, 6. *Eccles.* 48. *and* 44. *Matth.* 17. 11. *Apoc.* 11. 3. *Resp.* 1 In none of these Scriptures that are of vndoubted Authority is any mention of *Enoch*. 2. Nor at all of Antichrist, or their opposing him. 3. What *Malachi* spake of *Elias* and his comming, our Sauiour interprets of [t] *Iohn Baptist, who came in the Spirit and power of Elias*; And when the Cardinall hath tired himselfe in wresting, yet must he be forced to yeeld, the Prophet spake of *Elias mysticall or symbolicall, not proper or personall*; except hee will mannerly as he doth, oppose to our Sauiours interpretation, and the [u] Apostles *true apprehension*: them if we follow, we shall finde *Malachi* to meane *Elias* [x] *mysticall*, a Harbinger to Christs first comming in the flesh, not *personall*, to attend or oppose Antichrist at the end of the world. 4. Or suppose it meant of Christs second comming, and the conuersion of Iewes; Yet 1. Where is *Henoch*? And why not this *Elias mysticall* as *Iohn Baptist* the forerunner of Christs comming in the flesh? Denoting those Ministers more or fewer, whom God shall raise vp his instruments for calling of Iewes? 5. But what is all this to Antichrist? whose fall precedes the calling of Iewes, wherein the *Elias* mentioned hath his imployment. To that of the two witnesses, *Apoc.* 11. 3. What necessity to interpret of *Henoch*, and *Elias*? Why not, as [y] *Augustine* of the *two Testaments*? In this Reuelation, wherein there are *quot verba tot sacramenta*, Allegoricall Expositions may not bee deemed strange. 6. Or why not, of that small, yet competent number of Ministers raised in all times to oppose vnto Antichrist? There is left probability that its meant of *Henoch*

t Matt. 11 14 & 17. 11, 12. Luke 1. 17.

u Matt. 17. 13.
x Compare Luke 1. 17. & Matt. 11. 14.

y *Homil. in Apoc.* 8[a].

noch and *Elias*; whose priuilege it was, [y] *not to see death*; a goodly priuilege to bee taken from the malice of their times, that they might be reserued for the more cruell rage of Antichrist: and was this so notable a crowne of *Henoch's* faith and walking with God, *Heb.* 11. 5.

[y] Heb. 11. 5.

To the fourth, Persecution so violent and notorious that all publique Seruice of God shall cease, *Matt.* 24. 21. *Apoc.* 20. 7. *Dan.* 12. 11. *Resp.* That peereelesse persecution mentioned by the Euangelist, is by S. *Lukes* exposition the necessity and tribulation Iewes were to endure at the siege and surprisall of Ierusalem by *Titus* and *Vespasian*; See *Luke* 21. and compare circumstances in *Matthew*; together with what *Iosephus* reports of the accomplishment; thou wilt be forced to say, its meant of Iewes of those times, not possibly intended to Iewes or Christians from Antichrist. 2. Yet none denies but persecution by Antichrist should be, hath bin extreme: But 1. of soules rather than of bodies, when they are starued for want of knowledge; [z] *racked by tortures of conscience*, transmitted by Cartloads to hell, by him to whom no man saith, *cur tu facis*. 2. Of bodies of Saints also, if wee will ponder cruelty, rather than number Martyrs: in vaine doth the Cardinall from *Hierome* and *Eusebius* cite the multitude of Saints massacred by *Domitian*, &c. for how should Antichrist match them in multitude? When the names left are so few, and the whole world performes vassalage vnto him? Yet vpon the Saints falling vnder their tyranny, what *Phalaris* hath exceeded his cruelty? Read our *Martyrologies*.

[z] Apoc. 9. 5, 6. 10. *Artic.* 40.

As touching the issue or effect of his persecution, cessation of publique worship. *Resp.* 1. If thereby he meane *lawfull and prescribed worship*, I contradict not: Antichrist brings it with him: for many yeares together, what but bauling and meere *Baalisme* was heard in our Temples? What scene, but horrible superstition and Idolatry, in worshipping of Images, inuocation of Saints, adoration of Hostes, &c. Whereto if any shewed himselfe opposite, or vnwilling, sauage cruelty was esteemed kenity in his torture. The place of *Daniel* at first view disclaimeth their glosse.

To

To the fift and sixt. The Raigne of Antichrist to endure onely for three yeeres and halfe at the ending of the world within some few dayes. *Resp.* Except a few faces and names of men, what hath this dreame to support it? I confesse I haue no heart to doe, what is done by others, suffer me therefore to referre you to Diuines fore-cited. In my conscience I thinke, their learned thus speaking, speake against their owne conscience: for, 1. Can they thinke a man so base in his birth as they suppose Antichrist, should in so few yeeres suppresse the whole Church? Subdue *Rome* it selfe, erect his Temple in Ierusalem, expell the Turke? What, All this in the space of three yeares and a halfe? of *Alexander* exploits and victories great things are written; yet equall they not in speed, the one halfe of what this Leopard must worke. 2. Why am I long? The praise and crowne of Saints is, that they *had not worshipped the beast, nor his Image*, nor receiued his Character in forehead or hand, during the *space of the thousand yeeres*, *Apoc.* 20. 4. whereof? But of his raigne; the misery of the world, that they *lay dead vnder him that whole time lasting*, *ver.* 5. A dreame therefore, that his whole Age is but of three yeeres and halfe,

As to the immediate succeeding of the worlds end to the fall of Antichrist, and that within 45. dayes, *quid attinet multa? Resp.* 1. Its a little peece of my faith, that after Antichrists ruine, shall follow 1. The calling of Iewes. 2. The destruction of *Gog* and *Magog*. 3. The Raigne of the Church flourishing on earth for some hundreds of yeeres, howsoeuer we presume the thousand yeeres to denote an indeterminate space of time. 2. But our vpon impious curiosity; when the [a] *Father hath reserued times and seasons in his owne power*; the [b] *Sonne* professeth he *knew neither day nor houre of his comming*; shall man presume to point out the day? 1. Suppose my skill so good, as to calculate the precise time of Antichrist entring his raigne; day of his Ruine I haue learned from *Rome*; might I not also know the exact day of Christs second comming? 2. There shall bee that shall see Antichrist in his Throne,

[a] Act. 1. 7.
[b] Matt. 24. 36. Mar. 13. 32.

Papists

Papists themselues confessing: they then shall be more of Gods priuy counsell, than *the sonne of his owne bosome*; knowing the selfe day of Christs second appearing: O yee heauens be astonished at this. But such must be the pride of Antichrist. What hath beene said in answer, sufficeth to euidence that *Antichrist hath beene already reuealed.*

3 When? is the next question. *Resp.* Prety play the Cardinall makes with the variety of opinions touching his time amongst our Diuines. Thus ye may reconcile all: some speake of his *Conception*; some of his *sharpe throes* in the wombe of his Romish mother; some of *his birth*; some of his *ascending the throne*: some of his *higher aduancement*; and there are that denote with the finger his very ἄκμη, the *top and vigor* of his pride. *Bellar. de pont. Rom. lib. 3. cap.*

1 [c] *Conceiued* in the Apostles time, yea, then animated. [d] *The spirit of that Antichrist was then in the world.* 2. Striuing to see light (abortiue would he had beene;) within a few Centuries after the Apostles; what time ambition superiority, no lesse than Papacy, shewed it selfe in some Saint Bishops of that See. 3. Borne vnder *Constantine*, what time the voyce was heard from heauen; [e] *Seminatum est venenum in Ecclesia.* 4. Set in his throne, and reuealed, if *Gregorie* may be Iudge, what time *Phocas* that parricide, granted to *Boniface* the third, stile of Bishop Oecumenicall; to the *Romish* Church, headship ouer all other Churches. 5. Yet higher aduanced, when encreased with Temporall dominion, and fully possessed of both swords. 6. At his top, and neere his first fall, what time by the Councell of *Lateran* hee is decreed superiour to generall Councells, *Anno* 1516. [c] 2 Thes. 2. 7. [d] 1 Iohn. 4. 3. [e] *Platina in vita Syluest.* *Platina. Sigebert. Ino. Blondus.*

5 Where may we finde him? *Resp.* Where *the Carrion is, thither will the Vultures be gathered together.* Where? but in that,

Sedes summa Petri quæ pastoralis honoris
Facta Caput mundi, quicquid non possidet armis,
Religione tenet.

Let this be our Rule; where we finde *concurrence of all these properties* mentioned by the Apostle, there *is that*

Antichrist. And if they all suite not to the Papacy, as a coat cut out for that body, freely I'le confesse my selfe stifly erroneous in that little peece of my Faith. View them in their order.

1 *That man of sinne.* Allusion perhaps is to that so frequent in Old Testament, *Anshe Belial.* 1 *Sam.* 2. 12. 2 *King.* 21. 10. and rendring of it. Saue that the Article taken κατ' ἐμφασιν, points him out, the first borne amongst the sons of *Belial*; a primate no lesse than superlative, amongst them; which perhaps gaue occasion to some ancients, to deeme him the great deuill himselfe, or a deuill Incarnate. Saint *Hierome* thus explicates, *Homo in quo fons omnium peccatorum est. Aquinas, omnium Hominum pessimus, vt Christus omnium optimus.* Ours thus, a man whose very composition is of sinfulnesse: notoriously, peerelesly vicious, not onely in his owne person, but as another *Ieroboam, making Israel to sinne.*

Hieron. Epist. ad Algatiam.

Sancte, Sancte, Sancte, May we finde such a miscreant amongst our holy Fathers at *Rome*; whose stile is, as inscription on the high Priests forehead, *Holinesse.* Its pitty to wrong sanctity.

A man so peerelesly vicious; me seemes must be as *Paul* describes, *Gentiles,* [f] *full of all vnrighteousnesse.* 2. Scrupling no sinne, nor degree of sinne. 3. *Clamantia peccata* must be to him *leniora delicta.* 4. Intended to the highest pitch, that kinde, degree, or circumstance may bend them vnto. Saint *Paul* is too nice, and professeth Puritane, when he reckons [g] *Fornicators, Adulterers, Effeminate, Coueteous, Extortioners,* among the damned crue: *propitius sit Papa Deus,* if in these onely he be tainted. Let not the Lawes Curse touch him, except he be found [h] *Vnholy, Prophane, Murtherous, Parricide, Sodomite, Periured.* Nor he reputed the man of sinne, except he be found amongst Bishops Christian, as *Ahab* amongst Kings of *Israel,* a [i] *none-such,* that *hath sold himselfe to worke wickednesse in the sight of the Lord.*

f Rom. 1. 29.

g 1 Cor. 16 9, 10.

h 1 Tim. 1. 9, 10.

i 1 King. 21. 25.

1. Lye their owne Chroniclers, or were their Popes many such? 1. Necromancers, in expresse league with the deuill;

deuill; purposely sacrificing vnto him. 2. Masters of that hellish Art to others; *Siluester* the second, *Gregory* the seuenth. 3. Poysoners, and otherwise murtherous, of all that stood in their way to the Popedome; one *Hildebrand* in thirteene yeares thus cruelly made away *Clement* the second, *Damasus* the second, *Leo* the ninth, *Benedict* the tenth, *Nicolas* the second, *Alexander* the second. 4. Prophane euen to horror. [k] *Hildebrand* angry at his breaden-God, for that hee answers not how the good Emperour *Henry* the fourth might be destroyed, throwes him into the fire. 5. Luxurions, to Incest, Sodomy, Bestality, *Iohn* the twelfe: but why rake in this dunghill? when *Bellarmine* confesseth these, and many others amongst Popes to haue beene so tainted, at Stories describe them.

k *Benno Vsbregensis. Matth. Parisiensis.*

That now me thinkes, if a man might be so bold with him, as *Iohn Baptist* with our Sauiour, to aske, [l] *Art thou he that should come, or doe we looke for another?* like answer should be returned, *Goe and tell what you haue heard and seene*; Deuils worshipped, God contemned, Religion prophaned, Superstition hallowed, beastiall lust practised, Marriage scoffed at, as vnholy, Treason, Rebellion, Bloodshed, Cruelty, Parricide, not committed onely, but defended meritorious; *parum probi Homines*, saith the Cardinall these were; beast he so mincing their horrid hellishnesse; yet welfare *Platina* that calls them *monstra*, and *portenta Hominum*. Worthiest of all Christians that euer I read of to be styled Antichrist; sith so without peere a *man of sinne*.

l Matt. 11. 3.

Must wee for all this, thinke he cannot erre in Faith? needs vnder paine of damnation commit our selues to him as to the *chiefe Shepherd, Bishop of our soules*? It was wont to be said, *Gods Spirit dwels not in the soule that is subiect to sinne. Gentiles* for lesse sinnes were [m] *giuen vp to a reprobate minde*: Delusion, [n] strong delusion sent as punishment on all them that had pleasure in vnrighteousnesse, the priuilege of this monster is in depth of vassalage vnder Satan to be infallibly guided by Gods Spirit. I say as *Paul*; *If any will yet be so ignorant*, [o] *let him be ignorant*: for

Vse.

m Rom. 1. 28.
n 2 Thes. 2. 11.

o 1 Cor. 14. 38.

my part, I resolue, as *Iacob*; *into their secret* [p] *let not my soule come; my glory be thou not ioyned with their assembly.*

2 His second property, *a sonne of perdition*: or if they will, that sonne of perdition. 1. Actiuely some take it, and thus explicate the Hebraisme, a destroying son; one that as a wilde Boare makes hauocke of the Lords Vineyard; spoyle of the Church of God: so, *cruelty is his ensigne.* Saint *Iohn* indeed stiles him [q] ἀπολλύων; and somewhere cals the false Prophet, *the beast*; I am sure hath clad that Whore of *Babylon* [r] *in Scarlet*, to denote her bloudy sinnes: her *drunkennesse*, Cannibal like, *with the bloud of Saints.*

Will this *Scarlet* suit the Whore, or the beast of *Rome* she rides? witnesse be all History: What bloudy warre hath bin in Christendome since that Whore bestrod the Beast, whereto she was not the *sonne of Biehri*: if stories should hold their peace, the stones of *Paris*, and our Gunpowder treason would speake: I say nothing of bloud of soules, which yet crieth lowder than the bloud of *Abel.*

Thus I haue learned, the wisdome that is from aboue, is first *pure, then peaceable,* [s] *Gentle, easie to be intreated, full of mercy and good fruits*; here is a Religion, whose foundation is like that of *new built* [t] *Iericho, laid in bloud*; continued, enlarged by bloud; not pure, nor peaceable; shall I thinke it to proceed from that *God of pure eyes*, the *father of mercies, and God of all consolation*? but *passiuely* I rather take it: the allusion is, to what our Sauiour spake of [u] *Iudas*, whose successor he seemes, who is here described vnto vs: and so the speech sounds a man deuoted, destinied to destruction: 1. of body, *Apoc.* 18.2. 2. of soule, *Apoc.* 19.20. Meetest he should, whose [w] originall is from the bottomlesse pit.

Once disputing the question whether the Pope were Antichrist, I was thus pressed: Then, 1. Euery Pope damned: 2. Then possible for vs to say of some men liuing, he is a reprobate, the childe of hell. *Resp.* Thus was the answer: 1. *Non sequitur*, for why not God rescue out of the *mouth of the Beare*, as the shepheard, *a peece of a legge, or an eare*? Papacie is a large body: there may sit in that

See,

p Gen. 49. 6.

q Apoc. 9. 11.

r Apoc. 17. 4. verse 6.

s Iam. 3. 17.

t Ioſh. 6. 16.

u Ioh. 17. 12.

w Apoc. 9. 11.

See, some bewailing, and desiring to reforme iniquities of it, as *Celestine*. 2. And why not know, when the knower of secrets reueales, that some particulars are reprobates. 1. Knew not Disciples so much of *Iudas*? 2. The Church Primitiue of *Iulian*? 3. We of all knowne [x] *Apostataes*? 3. Nor yet of this or that particular, may we so conclude; sith who knowes whether God may grant *Regressum in viam*? 4. But take him a man personally with these properties endowed, what lets to say, *that* [y] *beast and false Prophets shall be cast into hell.*

[x] 1 Iohn 5.16.

[y] Apoc. 19.20.

But are not they in good case, who at aduenture, follow the droue and driuer in *precipitia*? who venture body and soule to the issue of this sonne of perdition? men are ventrous of soules more than of any thing; yet vnder the Sun is not a Pearle so precious. [z] *O Anima insignita Dei imagine, decorata similitudine, redempta Christi sanguine, desponsata fide, dotata spiritu, deputata cum Angelis, Capax beatitudinis, Heres bonitatis, particeps, Rationis; quid tibi cum Carne*, saith Saint *Bernard*: *quid tibi cum Diabolo*? With this sonne of Perdition? Can hee not saue his owne soule from the hand of hell, yet hopest thou, following him in Faith, and worship to compasse heauen? Haue we not heard our Sauiour? if [a] *blinde follow blinde, both fall into the pit. Miserere animæ tuæ bonum faciens.* And thinke the Lord mercifull in nourishing thee of his issue: hee speakes in effect as *Peter*, [b] *Saue thy selfe from this vntoward, this damned generation.*

Vse.

[z] Bernard. lib. meditat.

[a] Matt. 15. 14.

[b] Act. 2.40.

3 Third property: ὁ ἀντικείμενος, &c. *Who opposeth*, or *is an aduersary, or opposite.* To whom? *Resp.* Our English last, and best Translation, seemes to couple it with ὑπεραιρόμενος: his *opposition*, and *exaltation*, respects all that *is called God.* That is true, how euer we interpret, whether *true God*, or *Idols*, or *Magistrates.* But why not apart considered, as ancients conceiued?

An opposite or aduersary, another Sathan. To whom? *Resp.* I doubt not but to Christ: conceiue it a *nominal* definition of Antichrist, expressing his nature: *an opposite to Christ.* Hence is the obseruation not acute onely, but solid:

Non ἀθεος, *non* ἀντίθεος, but ἀντιχριστος: as if his opposing should be not so much to his nature, or person, as to his vnction and function.

2 But *apert* thinke wee, and *ex professo*? *Resp.* So conceiue Papists, not without suffrage of some ancients. But when we finde him: 1. To haue the [c] *hornes of the Lambe.* 2. To speake lyes *in* [d] *Hypocrisie.* 3. [e] *Priuily* to bring in damnable Heresies. 4. The whole world of earthly Christians not following onely, or reuerencing, or honouring, or adoring, but admiring after him, can wee suppose him a professed aduersary? 5. When *Paul* tells vs, its a *mysterie of iniquitie*, wherein hee workes. 6. Saint *Iohn* describes him a [f] *false Prophet*, whose habit is [g] *sheepes cloathing*: Saint *Gregorie*, that hee shall faine Pietie to draw to Iniquity. Saint *Hilarie*, that vnder the cloake of the Gospell he shall be contrary to Christ, yet shall we thinke him a professed aduersary? Its *wisdome, the* [i] *wisdome peculiar to Saints to discerne him*; therefore no open enemie: yet an Aduersary; and by *Dauids* rule, so much the more dangerous, by how much the more secret, and pretending friendship.

c Apoc. 13. 11.
d 1 Tim. 4. 2.
e 2 Pet. 2. 1.
f Apoc. 16. 13.
g Matt. 7. 14.
Greg. in Iob l. 12. cap. 20.
Hilar. contr. Aurentium.
i Apoc. 13. 18.

3 Wherein stands this opposition? how shewes hee enmity to Christ? *Resp.* They are frigid, who limit to his life, and morall behauiour in his conuersation vpon earth: Remember his name; he is *Antichristus*, opposite to *Christ*, *as Christ*; that is, as the anointed Priest, Prophet, King of the Church: who so in these things is found his eminent emulous, or opposite, let him be deemed that *Antichrist*; what euer shewes of amity hee pretends to that person whom we call *Christ*.

4 May such one bee found in Rome? *Resp.* Else no where in the world, taking in the *Modus* of his opposition, which is, though hostile, yet vnder colour of loue. Conceiue him opposite to Christs. 1. Sufficiency. 2. Propriety. 3. Efficacy in his offices. 1. Sufficiency in all they thus oppose. 1. *Of Priest-hood*, when they teach his [k] *owne once offering of himselfe, not to perfect them that are sanctified.* We, by our owne voluntary actions or sufferings, must expiate

k Heb. 10. 14.

Veniall

Veniall sinnes; procure release of paines temporary. 2. Of *King dome*; when neither Lawes of spirituall Regiment are found complete, or competent in his Authentiques: Except continuall supplement bee made of Lawes directing, and binding Conscience, by his supposed Vicar vpon earth: Nor protection sufficient from ghostly Aduersaries in all the complete Armour by Christ prescribed, nor assistance of spirit promised: except helpe be had from crossings, blessings, holy water, and such like selfe deuised play-games for the deuill. 3. *Of Prophecy*, when *Word written* is taught to be imperfect; orders of Ministery by him left incompetent, &c.

2 *Propriety*; for Rome affoord vs anew *High-Priest of the New Testament*; Mediators of intercession so innumerable as *Angels and Spirits of men made perfect in heauen.* Sacrificers of the body of Christ to *propitiate for quicke and dead*, as many as *Locusts were seene ascending out of the bottomlesse pit*; the rest that concernes his Priest-hood prosecute in your Meditation.

3 *In his Kingdome*: for in Rome we haue the vniuersall Monarch of the Church; to whom is giuen *all power in heauen and earth*; that hath plenitude of power, to *kill and saue alive*; to send soules by Cartloads to hell, and no man may say to him, why doest thou so? &c.

3 *In his Prophecie*: for the Pope Authentiques Scriptures at his pleasure; makes Canonicall, what he pleaseth; Cancels at pleasure; interprets by a spirit infallible and vnerring, so that his sense of Scripture must without examination, be admitted, &c.

All this, if you will beleeue him, by Authoritie delegate from Christ, and *in ordine ad Deum*; with reference to God, that so still the iniquitie of Papacy may *worke in a mysterie.*

3 *Efficacy*: When Scriptures, wherein Lawes of this King, doctrines of this Prophet, merits of this Priest are recorded, are kept from notice of the people: chiefely when they are taught to *seeke Saluation*, at least in part, *in another name*; and to *make flesh their Arme*, to which God hath

l Acts 4. 12. m Ier. 17. 5.

denounced a curse; that so farre as this Epithete may lead vs to know Antichrist, we discerne him in Rome.

Vse.

[n] 2 Cor. 6. 14. Can we forget the Apostle? [n] *What fellowship hath Christ with Belial? Christians with Antichristians? Is not the yoke vnequall?* May Policy warrant vs leagues of amity with Antichrist? The Lord to *Iehoshaphat: wouldest thou loue them that hate me?* [o] If any *hatred of men be perfect*, as *Dauid* intimateth: If any enmity to any Enemies of our God warrantable, most this; wherein wee are carried towards this opposite of our Christ: this Sathan, Aduersary to God and all goodnesse. Of this zeale, and fire of holy Iealousie, I pray: *O Lord increase it in vs.*

[o] Psal. 139. 21.

4 Fourth property denoting his pride no lesse than Luciferian. *Exalteth himselfe aboue all that is called God, or that is worshipped.*

That little variety of reading found in the Originall, τιμὴν, or τιμὴ τῷ; let no man stumble at: whether we read euery one, or euery thing that is called God, the sense is the same; and the pride noted, all as intolerable: diuersity of expositions ariseth from the homonymie, vnder this name God, come 1. [p] *The liuing and true God*, Father, Sonne, and Holy Ghost. 2. *Idols*, which braineficke superstition of man hath aduanced into Gods seat; when *they are* [q] *nothing in the world*, nor haue ought of that, diuinity, which mans madnesse hath deifid them withall. 3. There are ἀνθρώπινοι θεοὶ, many that are [r] *called Gods*, as [s] *Magistrates*, whom that one true God hath graced with his owne Name, to win the more reuerence to that authority, which as his Viceroyes on earth they exercise: of whether would the Apostle be vnderstood? The Cardinall and his Sectaries, interpret of the *true God*, and *Idols*. [t] *Se non solum Deum, sed etiam solum se Deum esse dixit; & oppugnabit omnes alios Deos, id est tam Deum verum, quam etiam Deos falsos, & omnia Idola.* So is their glosse. But *ore* think they, and *professione tenus*, or *opere* onely? 1. The Whore, his *Paramour*, is made [u] *mother of all spirituall fornications.* 2. Himselfe sits in *Templo Dei, non suo.* 3. Is and professeth *Prophet*; questionlesse

[p] 1 Thes. 1. 9.

[q] 1 Cor. 8. 4. & Gal. 4. 8.

[r] 1 Cor. 8. 5.

[s] Psal. 82. 6.

[t] *De Pontif. Rom. lib. 3. cap. 14.*

[u] Apoc. 17. 5.

onelesse of some God, not his owne. 4. Shall Christians, or euen Iewes, so in multitudes [x] *admire after a professed Atheist*, or Antichrist? when *Domitian* grew to the arrogancy, of being saluted God, how did Heathenisme it selfe scoffe, and disdaine him? Yet read what stile he hath from his flatterers? [a] King of Kings, and Lord of Lords. Elsewhere, [b] *Dominus Deus noster Papa.* Againe, To [c] beleeue that our Lord God the Pope, could not determine as he hath determined, should be deemed hereticall: O mouthes of blasphemy!

2 Is marueil if in their owne *foreheads may not be found written Names of like Blasphemy. Innocent* the third, may seeme modest in Impiety. [d] Now then yee see, who is this seruant whom the Lord hath set ouer his household; surely, the Vicar of Iesus Christ, the Successor of *Peter*, the Christ of the Lord, the God of *Pharaoh. Inter Deum & hominem medius constitutus, citra Deum, sed vltra homines: minor Deo, sed maior homine: qui de omnibus iudicat & a nemine iudicatur.* Pope *Nicholas* proouing the Pope exempt from all secular power: Thus reasons. God cannot be iudged of men. [e] The Pope is God by testimony of *Constantine*. Ergo, Pope *Sixtus*, [f] *Quicunque auersus Papam nunquam remittetur, quia qui peccat in Spiritum Sanctum, non remittetur ei nec in hac vita, nec in futura.* I maruell at Gods mercy if euer that Blasphemy were forgiuen him.

3 In facto Authority no lesse than Diuine, more than Diuine assigned, arrogated, exercised: deposing Kings, disposing Kingdomes, sometimes with that in *Salomon*, arrogantly vttered *per me Reges regnant*; binding where God looseth; Loosing where he bindes: dispensing with Lawes of God: positiue saith *Bellarmine*; yea naturall; as examples haue beene frequent. God himselfe say Schoolemen, dispences not with morall precepts. The Pope doth *de facto*; may doe *de Iure*; & his Canonists so adulse him: else how should he aduance himselfe, or be aduanced aboue the true God. *Sic erga Idololatriam.*

Let vs examine the second Branch *for Idols*, and his aduancement

x Apoc. 13. 3. *Sueton. in Domitiano.*

a *Extrauag. de maiest. & obedientiæ.*
b *Clement in proem. in Gloss.*
c *Extrauagant. Ioan. 22. cap. Cum inter in Glossa.*
d *Innocent. 3. Ser. 2. de Consecrat. Pont.*

e *Distinct. 96. cap. Satis Michaeli.*
f *Concil. tom. 1. in purgat. Syrdi.*

g *Caus. 15. q. 6. c. Authoritatem in Glossa.*

uancement aboue them; if first we minde you of *Bellarmines* Syllogisme.

Thus it must be for this member of doctrine. *Antichrist shall oppugne both the true God, and Idols. The Pope oppugneth neither true God, nor Idols.* Is that the Minor? Or, the true God, not Idols. *Creda.* How much better had the Argument proceeded, if thus; *Idols*, but not *the true God.* But then how should Antichrist bee such an Antitheos, as the Maior shapes him?

But in sober sadnesse tell, how must the Minor be vnderstood? Doth he oppugne neither true God, nor Idols? Belike he is an Israelite after the rate of them in *Elias* time, *b halting twixt two opinions*; not resolued *whether* IEHOVAH, *or Baal* be God: or as the *Samaritan Colonies*, willing to keepe fauour with both; he *i feares the Lord and serues Idols* also; *vtrumuis.*

b 1 King. 18. 21.

i 2 King. 17. 33.

Else how? Doth he oppugne the true God, not Idols? The more impious wretch, the verier Antichrist, and Antitheist he. Idols, and not the true God? So haue you the summe; its a note of Antichrist to oppugne Idols.

Thus frame the Argument you acquit the Pope of Antichristianisme. Antichrist oppugneth Idols, See *Apoc.* 13. 14. 18, *&c.*

The Pope doth not oppugne Idols. *Hoc creda. Ergo.*

The Pope is not Antichrist. Thus *Bellarmine.*

Yet now I minde it, there is a remarkable Story of *Boniface* the fourth, next successor of him to whom *Phocas* granted the style of Oecumenicall Bishop. Thus its extant in *Sigibert*, *Bede*, *Regino* and others, about the yeare of Christ 609. Did this *Boniface* by suit obtaine of *Phocas*, *Parricide*, of *Mauricius*, the gift of the great *Pantheon*, the Temple of all Gentilish Idols, demolished them all from the great high thundring *Iupiter*, to the pettiest of the gods *minorum Gentium*: here, by *Bellarmines* Argument, he playd the starke Antichrist; at one blow demolishing all Gentilish Idols in their great *Pantheon.*

Bed. hist. Angl. lib. 2. Regino. lib. 4.

Presently he consecrates, and turnes it the *Temple* of Saint *Mary and all Martyrs*; wherein they all with their

Images

Images were still deuoutly adored. In this fact he is quit of Antichristianisme; for now as zealously, as euer did Iew, or Pagan, hee worships Idols, and causeth the Nations to adore them. *Pater omnium fornicationum & abominationum Terræ.* Therefore hee is no Antichrist to speake of.

But viewing the Text, me thinkes, nor true God, nor Idols are here intended; but *terrestres dij*, rather Magistrates, whether inferiour, or imperiall; aboue all which Antichrist must aduance himself: and as I apprehend, the Apostle points vs to two degrees of his pride, and vsurpation: The first, Respecting *Men*, in this Branch: Second, *God*, in what followeth: Ouer them he insults, on them tramples; him hee imitates, and emulates onely. Besides that difference of demeanour, which the Text more than intimates, These reasons induce to that Interpretation. 1. ἀντίθεος, seemes a style too diminent, for *Paul* to expresse the true God by: which yet suits well to Magistrates, as the very phrase is applyed, 1 *Cor.* 8. 1. 2. Besides ὢν had more fully expressed the intention, had it beene of the true God. 3. And why καὶ οὐκ ὄντα? Though *there be many that are called gods, yet to vs there is but one God.* 1 *Cor.* 8. 5. That the sense may be this. In his pride to arrogant and intollerably ambitious, that he shall *aduance himself, aboue all Magistrates, and their Authoritie on Earth*; Nor that onely, that is inferiour, but that also which is *Augustus like*, vniuersally monarchicall, no lesse than Imperiall.

Did euer Popish pride aspire to such height? That *Seruus seruorum Dei*, brookes he the stile of *Rex Regum*, and *Dominus Dominantium*? *Resp.* 1. His fact full of Luciferian ambition, knowne stories will fill you withall. To speake of Kings of *Italie*, *France*, *England*, and translating their Kingdomes, ofe attempted, sometimes executed, were to make his pride seeme ouer-moderate; these were but *Diy minorum gentium.*

What say you when Emperours must wait at his Gate, and pray, and pay too, to bee admitted to his presence? When

When they must thinke it their grace to hold his stirrop; and beare the checke for ill hostlershiip, in mistaking the right? When their fauour is counted high, to kisse his feet; and wrath of that holinesse is implacable, for that he heares not the sweet Busse cry smacke? *Vah Lucifer.* That one demeanour of his towards *Fredericke Barbarossa*, proclaimes him, in pride, The great deuill Incarnate.

Naucler. gencal. 40. Chron con Colonienſe. Sabellicus.

Creeping comes the Emperour to that beast *Alexander* the third, and kisseth his feet, to obtaine absolution from a sentence of Excommunication: would you thinke it? he sets his foot on the necke of the Emperour now prostrate before him; and, as well became the Vicar of Hell, applies to himselfe in that fact, Thou shalt walke vpon the Aspe, and Basiliske, the Lyon, and Dragon shalt thou tread vnder thy feet. How doth naturall affection curbe Heroicall spirits? How did Papal pride, in this Monster, exceed it selfe? But these may seeme insolencies personall, and but in ceremony of deportment. What say you to deposing of Kings, of Emperours, or if any thing may be in Magistracy a transcendent to them? Facts read frequent in the Cardinall, not related onely, but iustified as done *de Iure*, and pleaded as euidences to proue, *that the Pope hath supreme power temporall on earth*, though not directly, yet *in ordine ad Deum*, for all *spirituall*. So farre then as this property may aduance the Pope, he hath best right of all miscreants, to be *that Antichrist*.

Bellar. de Rom. Pont. lib. 5 c. 8.

Vse.

How long, Lord, Holy, and Iust, doest thou not auenge the blood of thy seruants, the abasures of thy Lieutenants, vpon that false Prophet, and the Beast? Stirre vp O Lord the Spirit of Princes, that once the *lofty lookes of the proud may be brought low.*

Who is there amongst the Lords anointed ones whose heart the Lord hath inclined to bee instrument of his vengeance vpon the Whore? *His God be with him.* And if hereto the offering of the people be not willing, vnworthy they to see the peace of the Church.

But, trow you, sheo hopes, or meditates, anew to procure England to carry the Saddle? *Kah Papa Asina*; shall it

it euer be againe the stile of *England*? If so, Ile say, the deuill rides vs.

So that he as God sitteth in the Temple of God, shewing himselfe that he is God.

2 The second degree of his pride, respecting God: in two branches; 1. Imitation, or as you may conceiue it, pretensed representation of God. 2. Emulation, for hee beares himselfe as God, emulating his actions and authority: or if you will, you may thus particularize there is noted. 1. *Regimen.* 2. *Locus Regiminis.* 3. *Authoritas.* 4. *Modus regendi.*

1 Sitteth; *sedere*, for *Cathedratica potestate præsidere* as the vse of the word is frequent in Greeke and Latine Authors; and Scripture is not abhorrent: See *Acts* 18. 11. *Matt.* 23. 1. As if the Apostle meant withall to point vs to his profession and quality of life, a Bishop or professed Teacher and Gouernour of the Church hee should be; to which accords, that in Saint *Iohn*, his stile is, *Starre* and *false Prophet.* *Estius ad locum.*

2 His *Cathedra*, *sedat Episcopalis*, his See is noted, the *Temple of God*: *sit in templo*; so is the originall: which hath giuen occasion of diuers Rendrings and expositions. Saint *Augustine*; *In Templum, quasi ipse sit Templum Dei, quod est Ecclesia*, as if he were the Church. *Seipsum Ecclesiam venditabit, & vicem Ecclesiæ geret*: which, if it were the Sense, would lead vs by the hand to dub the Pope Antichrist. For, Truth is, howsoeuer the name of the Church be oft pretended, as the sole infallible Interpreter of Scripture, Iudge of Controuersies, &c. Yet in the vpshot, all is resolued *ad Papam*; nor people, nor Pastors, nor Fathers, nor Councels, are that Church, except they haue the suffrage of the Pope: wherefore euen to Authority of Councels, the answer must be rested in: They wanted Popes Authority, first to congregate them: secondly, to guide them by presence of himselfe or Legates: thirdly, to approue them by his suffrage. *De Ciuit. Dei, lib. 20. cap. 19.*

But thus rather conceiue the Apostle, willing to denote the

the place of his Regiment; the Enallage of the preposition εἰς for ἐν is not infrequent in Scripture, *Matt.* 2. 23. κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέθ, 1. In the City *Nazareth.* *Marke* 1. 9. ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην, *and Chap.* 2. 1. ἠκούσθη ὅτι εἰς οἶκόν ἐστι: so that the sense is apert this; in the Temple of God.

What that is, is the doubt: saith the Cardinall, *the Temple at Hierusalem:* and before, *the Temple of Salomon. Contra*, what, 1. that of old built by *Salomon*, repaired by *Ezra* and *Nehemiah:* beautified by *Herod?* Its ruined, not a stone left vpon a stone, nor is hope of reedifying. *Matth.* 23. 38. 2. Some other to be reared out of the ruines thereof by Antichrist? But would the Apostle call that, *the Temple of God?* the deuill he would. Its *Augustines* Argument against that opinion.

Aug. quâ supra.

Thus rather, in the *Temple of God*; that is, in the Church of God, so *Augustine, Hieronme, Hilarie, Chrysostome*, and the Cardinall wilfully forgat himselfe when hee said, that in the Scripture of the new Testament, by *the Temple of God* is neuer meant *the Church of Christians*, but perpetually the *Temple of Hierusalem.* What say wee to these Scriptures? 1 *Cor.* 3. 16, 17. *Know yee not that ye are the Temple at God: & mox. The Temple of God is holy, which ye are:* See also 2 *Corinth.* 6. 16. *Apoc.* 3, 22. the result of sense is this: he sits in the *Church of God*, as in his Episcopall See.

Hieron ad Algasiam, q. 11.

The Cardinalls Inference from that Glosse is perillous. Therefore, 1. vpon our supposing the Pope to be that Antichrist, the *Romane* is the true Church, sith his See is in the Church. 2. And by consequent all aliens from that Church, are out of the true Church.

Thus if you will. The See of Antichrist, is by *Paul* called the Church of God.

The Popes See, to wit, the *Romish* Church is the See of Antichrist, as we say. *Ergo*, the Popes See is called the Church of God.

Resp. Concedo omnia; or shall your Conclusion be? Is *the Church of God:* Apertly than are foure termes: but

ad

ad Rem. 1. Haue you not read of some, that *had the* [a] *name to liue, who yet were dead?* of some, *who called themselues Iewes, and* [b] *were not so*, but *the Synagogue of Satan.*

Ob. 1 Yea, but after our glosse, *Paul calls his* See *the Church of God.* Sol. 1. May we not conceiue him to speake of it, as it was in his time? When [c] *the Faith of Rome was published with praise in the whole world: distingue Tempora*, the then, [d] *faithfull Citie, may now be a harlot; Mother*, as she is, *of all Fornications:* that *quondam Bethel*, may *now be* [e] *Bethauen.* 2. Or what if the denomination be a *potiori parte*; for the *Sancta Reliquiæ* sake, that should bee preserued in the time, and place of Antichrists Kingdome. As vnder *Iezabel*, were in *Israel* [f] *reserued thousands that bowed not the knee to Baal:* so vnder Antichrist, where, and while he reignes, there is a *Remnant according to the election of Grace.* 3. Or what if so stiled *Contradistinctè ad Ethnicos?* in respect of those few *rudera Ecclesiæ*, that are yet to be seene amongst them.

Neither yet will it follow, if that Church be brought *ad rudera*, then the whole Church is ruined; for may not [g] *another take their Crowne?* haue ye not read of letting out the [h] *vineyard to other* [i] *husbandmen?* of Gods Kingdome translated to another people? of which other Church if we be members, are wee not members of that one Church wherein we may expect saluation? What if *Rome* were become heapes, and habitation of all vncleane birds? What if no one Romish Catholique left on earth, *Ergo* the Church ruined? *Psal.* 2. *Dabo tibi Gentes, &c.*

But what say you to these Arguments. *The Church is the pillar and ground of truth:* 1. Supporter and publisher of all truths necessary. The Church of *Rome* is not so, sith it beleeues and teacheth lyes, 2 *Thes.* 2. *Ergo*, is not the true Church. 2. The true Church keepes coniugall chastity to Christ: is not Idolatrous. Church of *Rome* keepes no coniugall chastity to Christ, but is Idolatrous: *Ergo*, is not the true Church of Christ: *hac obiter*; we proceed in exposition.

3 *As God:* vsurping and pretending Authority no lesse

[a] Apoc. 3. 1.
[b] Apoc. 2. 9.
[c] Rom. 1. 8.
[d] Isai. 1. 21.
[e] Hos. 4. 15.
[f] Rom. 11 4.
[g] Apoc. 3. 11.
[h] Isai. 5.
[i] Matt. 21. 41.
[k] 1 Tim 3. 15.

lesse than Diuine : a *tanquam of God*, whose great Vicegerent and Vicar Generall on Earth hee pretends himselfe.

Suits this to the Papacie ? heare their owne Aduocates, *Augustin. Ambrosiast. q. 45. & 35.* *Idem est dominium Dei & Papæ :* Gods dominion, and the Popes is all one : as the Iurisdiction of the delegant and delegate is one, especially where the delegation is plenary, totall, without any reseruation made : as that wretch presumes it in the Pope : answerable are all his deportments, as we haue seene before, and shall particularize in the next clause.

We haue then thus farre traced Antichrist by *Pauls* direction : that at length we finde him, a *Bishop Cathedrated in the Church, with Vniuersalitie of power and Iurisdiction.*

Vse. Why I wonder, seeke we Antichrist in *Turkie?* sits that Dragon in the Church, as Bishop ? is his Iniquity carryed in a mystery ? beares he himselfe a *tanquam* of God, in such couerture of carriage, as is here intended of Antichrist ? *quid multa ?* Compare with *Pauls* description, Saint *Iohns* delineating him in his *Reuelation*, you will finde it true : there is no greater identitie betwixt *Homo*, and *Animal rationale*, than betwixt *Rome*, and that *Babylon*, betwixt the Pope, and that Antichrist. Except in so many termes, Gods Spirit should haue said the Bishop of *Rome* is that Antichrist, which had beene crossing to the intended strong delusion, more punctually he could not haue spoken. Wherefore my counsaile is ; wrong not the holy Father, giue the deuill his due. Let the Pope be that Antichrist : he will bee, spight of the deuill, and the dragon : Maugre the Turke and his Moamed.

Shewing himselfe that he is God : the second degree of his pride respecting God ; *proud emulation of God*, tending to winne him opinion of power no lesse than diuine : or, if you will, his carriage of himselfe, in his Chaire of pestilence.

The Cardinall and others would haue it, *vaunting, professing, proclaiming himselfe God*, yea *the onely God*. What? and

and yet shall the *world admire after him?* see *supra*. And me thinkes the speech runnes too coolely, to endure the glosse; *showing himselfe that he is God. q.d. unum è multis*, rather than *the onely God*: for here, I am sure, we lacke the Emphaticall Article.

Oecumenius well. *Non ait dicens se ostendens; hoc est, operibus, signis ac miraculis nitens ostendere quòd sit Deus:* his Intrusions on Gods Prerogatiues royall is rather in facts, than wordy profession. *Num sic Papa? Resp.* What say you, 1. To his forcing lawes vpon the Conscience, Gods peculiar Consistory? the very style of *Ius Ecclesiasticum* is with their Canonists, *Ius Diuinum*: this is little. 2. Dispensing with lawes Morall, and Naturall, which is more, if *Thomas* may be beleeued, than God himselfe doth or may doe. 3. Indulgence to sinne in time to come, as leases for yeares, granted. 4. Deliuering soules from hell after death. 5. Sainting at pleasure, and transmitting into heauen in such multitudes, as its to be doubted, amongst the *many Mansions*, there is no roome left for the Canonizer. Certainly, could he iustifie such power to be in him, I would say, he had proued ἀποδεικτῶς, that he is God.

One thing I am sure of, the concurrence of all these Antichristian properties in the Pope, haue bred in me *Scientialem visionem*, that he is that Antichrist. I say not as he, *I am scio Papam esse Antichristum illum, quam Iesum esse Christum illum*: for this by Gods mercy, I know not onely by Faith, but by experience in my soule; yet thus strong is my euidence, that if an *Angel from heauen should teach me otherwise*, I would not beleeue him.

VERS. 5.

Remember yee not, that when I was with you, I told you these things?

THe close of what belongs to the description of Antichrist, and the two necessary Antecedents to Christs

second comming. Carried as best Interpreters conceiue, so as to checke them for *oblivion?*

Remember ye not? q. d. You ought to haue remembred: Doubtlesse, *its the blame of Gods people, not to keepe in memory what is taught them by their Pastors. Maries* commendation; [a] *she kept the sayings in her heart. Davids, that he* [b] *hid them, as some treasure, in his heart, that he might not sinne against God.* To this end tended [c] *Phylacteries* amongst *Iewes*; & the prescript of [d] *writing on doore-postes*, and *continuall talking of the Law*, giuen to *Iewes*. God hath giuen vs eares to heare, mindes to know, memories, as storehouses, wherein to treasure vp what we haue heard. A Christian should be as our Sauiours wise *Scribe*, able to *bring out of his* [e] *storehouse things new and old.*

I know not what mercy or wrath God hath in store for vs: we may liue to taste *Amos* his [f] *famine*, our Nausea is the same. Happy is the man, who in that time is able from the old store, to supply himselfe with direction and consolation.

Helpes auailcable to confirme memory of heauenly doctrine. 1. Once know *price* of it: I neuer knew man so old that he forgot where he laid his Gold. Oh that [g] *Davids* minde were in vs. 2. Frequent meditation, *Ruminating helpes digestion* in those that are cleane. 3. Conference. 4. Pens, though sometimes mistaking, often marring the text with the glosse, I simply blame not, rather encourage to vse. Take heed yet, that your knowledge dwell not more in your bookes, than in your braines. 5. Cloy not memory with ouer various remembrances of things Secular, *vnum est necessarium.* [h] *Mary chose the better part*: if *Martha* grumbled, remember her checke; and thinke it true which *Bernard* hath; Its *Felix Domus, vbi Martha conqueritur de Mariâ.*

a Luke 2.19.
b Psal.119.11.
c Num.15.38, 39
d Deut.6.7,8,9.
e Matt.13.52. *Vs.*
f Amos 8.11.
g Psal.119.72.
h Luke 10.41, 42.

VERS.

VERS. 6, 7, 8.

And now ye know what withholdeth, that he might be reuealed in his time.

For the mysterie of iniquitie doth already worke: onely hee who now letteth, will let, vntill he be taken out of the way.

And then shall that wicked be reuealed.

THe words haue this scope: as to checke them for their wauering, after their information by the Apostle, and knowledge receiued, so withall to proue the Minor belonging to the Antecedent of Christs comming, the reuelation of Antichrist. That he was not yet reuealed appeares, because the impediment of his Reuelation was yet in the being of an impediment. And because it might be *quæred*; Is he not yet in the world? κρυπτικῶς he answers; he is in the world, but secretly, and in *fieri*; manifested not yet, nor likely to be: whereof are two reasons; 1. God, that sweetly sorts all things to their seasons, had allotted to Antichrist his season of reuealing. 2. And the Reuelation must not be till the impediment be remoued, This the summe and *series* of the text.

Τὸ κατέχον, to *Chrysostome* sounds τὸ κωλῦον; τὸ *Oecumenius* ἐμποδίζον; that which hindereth his reuealing, or discouery. What that is for realtie, is the first question. I willingly forbeare the various coniectures amongst Interpreters, lest I grow ouer voluminous.

1 Generall consent of Expositors old and new, Protestant, and Popish, is that, its meant the *Romane* Empire. If any aske why not specified by the Apostle, Saint *Austine Hierome*, &c. answer, lest thereby rage of those then persecuting Emperours and their people, who promised themselues eternity of Imperiall rule, might bee exasperated against Christians: probably.

2 Meanes he the heathenish, or the Christian Empire? *Resp.* Perhaps, or without perhaps both. While the Heathenish preuailed, was no place for Church-mens ambition; those were dayes of persecution. And while the Chri-

stian knew their strength, they easily bare not insolency of Christian Bisſops.

i *Bellarm. de Rom pont. lib. 3. cap 5.*

3. Is it now remoued? i In no wise saith the Cardinall; for though he haue now, nor place, nor Teritory in *Rome*, or *Italy*, though not so many Kingdomes as they of old, yet still remaines the succession of Emperour to Emperour in the same power and dignity; still the name of *Romane* Emperours. Whence is the Inference; therefore Antichrist not yet come, becauſe yet no whole desolation of the Empire.

Resp. Quid audio? A *Romane* Emperour without Teritory, palace, or dominion in *Rome?* that is to say, an Emperour without rule; *Romane* without possession, or any interest in *Rome*. The name and title makes not an Emperour; but the power of gouernment and coaction, and that more than Regall, ouer Kings and Prouinces. 2. And is the ancient dignity and power of the *Romane* Emperour, to obtaine precedence onely, and such like ceremonious complements? *vt verbo expediam.* Consider, 1. what the *Turke* in the East hath taken from it. 2. How many Kingdomes Christian haue wrought to themselues an immunity, and are now become absolute Monarches in themselues without any reference to the Empire. 3. How euen in *Germanie*, where the name remaines; He is, 1. *Precario*, such and at the Popes pleasure. 2. Titular onely without Soueraignty, Tribute, homage, or ought else, except ceremonious complements. 4. Specially how in *Rome*, and *Italie*, possession and right is wholly seized by the Pope, you will be forced to confesse an omnimodous desolation of the *Roman* Empire, except perhaps empty names and ceremonies make vp the nature of Imperiall Soueraignty. If this then be the let of Antichrists discouery intended by *Paul*, which onely hindered his Reuelation, and if with remouall of this impediment the discouery of that lawlesse one be so coniunct; as *Pauls* καὶ & τότε intimate; what should hinder vs to conclude, both that he is reuealed; and that out of the ruines of that Empire, he hath had his immediate spring and raising to his now magnificence?

The

The Witty, and Learned coniectures of the late Interpreter of the Reuelation, touching this impediment, though full of probability, and of some auaile to expedite difficulties, I willingly silence; who lists may read him, not without much pleasure, and contentment, *ad Apoc. cap.* 17.

3 Followes the discouery of Antichrist immediatly vpon the decay of the Empire? *Resp. Paul (then)* saith *Caietane*, apertly signifies, that before it, he shall not be reuealed; but vpon no certainety affirmes, that immediatly thereupon this discouery should follow.

But if, 1 This was the onely thing that hindered him from appearing, who had so long striuen to see the Sunne, then immediately vpon the remouall thereof was he manifest. 2. The end of that obstacle intended by prouidence, was that he might be reuealed in his season.

The time of remouall therefore was the καιρὸς, the Article, and point of time, wherein he was reuealed. So that who can informe himselfe sufficiently, what time the Regiment of *Rome* was relinquished by Emperours, and seized by that Bishop; to the full satisfies himselfe for the time of his first discouery: for my part I willingly vse and professe mine ἐποχὴν. Its not the least light which the nouell Criticke in his σχολια, on the Reuelation, brings to this intricate question, *consule.*

But that the impediment is remoued, and that wicked one discouered, is a little Article of my Faith.

That a man might wonder, saue that God hath foretold their strong Delusion, that Romanists should still prattle of, I know not what, new Antichrist, to come some three yeares and a halfe before the end of the world; especially knowing what they teach touching his impediment, that its vndoubtedly the Romane Empire. But thus they deserue to bee deluded, who shut their eyes against the cleere light of Truth shining vnto them, *Faxit Deus ne non & nostri.* *Vse.*

Me thinkes I should not but compassionate our misled fore-fathers, who liuing in the depth of Ignorance, were *2*

drawne to adore, and admire the beaſt. But for vs, after ſo cleare Reuelation of the Truth: ſuch liberty of ſearching Scriptures vouchſafed vs of God; after accompliſhment of all predictions concerning Antichriſt: 1. Apoſtaſie from Faith. 2. Haueocke made of Saints: 3. Inſulting ouer Soueraignty. 4. Remouall of Impediment, &c. running into our ſenſe; for vs to *halt twixt the two opinions*, to ſtudy reconcilement, to reſolue of *admitting his Character*, what is it leſſe than to profeſſe halfe Atheiſts, and wilfully to renounce our owne Saluation? Iuſt were it with the Lord to permit vs *to ſtrong Deluſion, that we may bee damned*: to make our damnation ſo much more intollerable than that of blinde fore-fathers, by how much the more gracious the Lord hath beene to vs, in the more meanes of knowledge, and cleare *diſcouery of the man of ſin*. Iſay as *Paul*, [k] *ſtand faſt in the libertie wherewith Chriſt hath made you free, and be not againe intangled in that yoke of bondage*.

[k] Galat. 5. 1.

For the myſterie of iniquitie doth already worke. ὁ μυστηριον: the obiection this; *Is he not in the world already?* if ſo, then may the day of the Lord be as nigh, as we are borne in hand. Subiect: 1. *Confeſſion*, he is in the world, at leaſt in *fieri*. 2. *Diſtinction*: ſecretly, and as in *myſterie*, but not *reuealed*; which is that manner of his being in the world, which muſt precede the comming of Chriſt; and that he is not ſo openly in the world, is proued; for ὁ κατέχων *will let till he be taken out of the way*. That once atchieued, then *ſhall that wicked* be reuealed, till then it may not be expected.

In the words are two things: 1. The *ſtile of Antichriſtianiſme*, otherwiſe called Popery. 2. The *now Antiquitie* of it.

1 *The ſtile* it hath, is a *myſterie of Iniquitie*, or Iniquity in a myſtery: expect not to much as mention of the various Expoſitions: for *quorſum?* But to cloy the Reader.

Myſterium, commonly ſounds a Religious ſecret, not obuious to capacity of euery vnderſtanding, rather requiring

ting some extraordinary *affiatus* to the conceiuing of it; as *mysterium Christi, Ephes.* 3. 4. And the mystery of Godlinesse, 1 *Tim.* 3. 16. And the mysteries of the Kingdome of Heauen, *Matth.* 13. 11. Things in their owne nature abstruse, and which without diuine Reuelation wee conceiue not.

Sometimes things apert in themselues, and running into sense haue that style, when the reason onely of the thing is secret: so *Reiection of Iewes a mysterie, Romans* 11. 25. sometimes things haue the appellation, for the couerture of carriage in the Allegoricall Exposition: as *Ephes.* 5. 32.

To whether acception of the word, is the allusion here? *Resp.* To first, and third, if to any; though perhaps the reason of the appellation be, onely the couerture, and secresie of carriage, and conueiance into the Church.

Yet ye read some where of [1] *depths* of profoundest learning, *as they call them,* which yet are but the *depths of Sathan:* ὁμονύμως, mysteries, but of Iniquitie; such will Popery store you withall: orders of Angels, and their seuerall rankes, and Subordinations, which poore Protestants apprehend not, because Gods Spirit hath not reuealed them in Scripture, these know exactly: their language, and manner of expressing the conceptions of their vnderstandings, each to other, ye cannot learne but from their Mysticall, Angelicall, Seraphicall Doctors. How a body Naturall may be without dimensions, Accidents subsist without a subiect, and such like deepe mysteries of absurdity, you can learne from none but their Teachers; nor in truth shall euer rationally conceiue; *Nisi credideritis non intelligentes:* you must captiuate your thoughts to the obedience of Antichrist; for I tell you these are great mysteries in their Iniquitie.

[1] Apoc. 2. 24.

But *Carriage* of their grossest Errours, you shall finde so couert, and no lesse than Mysticall, that except we haue *wits exercised to discerne betwixt good and euill,* wee shall hardly descry them. That Christ is onely Author of righteousnesse, and Saluation; the *onely name giuen vnder hea-*

uen by which we must be saued: they constantly proclaime, Where is the mysterie? he saues, but in and by vs; hauing merited that we might merit, and purchase our owne righteousnesse and saluation.

That Christ is very man, borne of the Virgin; retaines the same nature entire, now glorified without any eleuation to a diuine being, is their doctrine with great feruency taught against Vbiquitaries, and elder Heretiques: yet so is his body eleuated aboue the condition of a naturall body, that it may be in many places at once; hath lost dimensions, circumscription, or if there be any other propertie more proper to a body naturall.

Anathema they crie to *Pelagius*, and all his Sectaries, maintaining Free-will in nature *ad spiritualia:* yet prie into the mysterie, ye shall finde them halfe, or more *Pelagian*. God excites and perswades, changeth not the condition of the will, nor infuseth an abilitie which before was absent, to beleeue, or repent: the will excited by a secret, though languishing, native power, applies it selfe to Gods excitement, and accepts his perswasion: *Mysterium iniquitatis in Doctrinâ.*

See it in their *cultus*: fairest pretenses it hath of vertue, sanctity, deuotion: 1. Acts of Religion, the same that God prescribes or allowes; but mischiefe on the mysterie, baned with infinite superstitions, Prayer, Almes, Fasting, Workes of satisfaction acceptable to Gods Iustice.

2 Pretences of sanctitie and other vertue in all their abominable Idolatry: in Images adoring the Deitie: they are good Remembrances, preuent distractions, excite deuotions. By Saints, as mediators of impetration, conueying their Petitions to God: the pride is intollerable for a sinfull man to goe himselfe *boldly to the Throne of Grace:* Infinite I might bee in discouering the mysterie of their iniquitie.

I say as *Paul*, [m] *Let the Word of God dwell plenteously in you:* store you with clearest, and distinctest knowledge: thinke not its ouerly, and confused vnderstanding may secure you, you haue to deale with mysticall iniquitie.

[m] Col. 3. 16.

Warily,

Warily, and with warrant of calling aduenture on their conference and writings; easily thou maist be puzzled in this mystery, as they carry it.

A mystery is Popery; *but of iniquitie:* ἀνομίας; *Beza* renders it *illegalitie.* The terme is the same chosen by Gods Spirit to expresse the generall Nature of sinne, 1 *Ioh.* 5. signifying priuation or want of that rectitude, which the Law requires in our nature and actions. But is it all iniquity, or sinne that is carried in that mystery? *Resp.* Take view of their doctrined practices, in deuotion to God, Carriage to men, to our selues; *Mentior,* if thou finde them not all in matter, manner, or natiue issues, meerely, and out of measure sinfull: praying to Saints, is it not Idolatrous: worshipping God in an Image, is it not superstitious? Adoration of Hostes, is it lesse than abomination? What seemes most holy amongst them, is their practice of pretended Mortification: as they prescribe and practice it, the soarce of all sinne; sinne as thou wilt, as oft as thou wilt, keepe thy Tally of prayers, fast, pilgrime as the Priest enioynes; satisfaction is made sufficient to Gods iustice; *& quid ni peccemus*; and as *Mountebankes,* drinke off deadly poyson, hauing the Antidote so at hand? [n] *In fronte mysterium*; *meretrix magna, mater omnium fornicationum & abominationum Terræ: Mysterium iniquitatis.* n Apoc. 17. 5.

Doth already worke: Whether you render *agit,* or *agitur,* or *operatur,* or *peragitur,* the issue is one. The meaning is, it was then in *brewing.* If you will say, as Papists themselues expound, in *Antecessoribus Hæreticis,* I repugne not: Let them boast of such Progenitors. I confesse wee cannot tracke them in euery point of their Faith and Religion, in Apostles writings; Rome was not all built on a day; by degrees it had proceedings to that height whereto its now growne. Howbeit, that *Antichristianisme is antient, as Apostles, in the maine foundations of it,* this Scripture is pregnant. Saint *Iohn* accordeth; the [x] *spirit of that Anti christ is now in the world:* Idle trow you? The busiest of all infernall Spirits: that man is not iustified by Faith onely, but by workes of the Law; was taught ἀπ' ἀρχῆς: that x 1 Ioh. 4. 3.

Fa th

Faith is the beginning of Iustification, workes the consummation, there were then that taught; and Galatians beleeued. *Paul* indeed [p] *befooles them for it*; yet so ancient is that Article of Popery.

[p] Gal. 3. 1.

[q] Col. 2. 18. That *by* [q] *Angels we must commend our suits to God*, as mediators of Impetration, in *Pauls* time was broached in the Church of *Colosse*; they should abase the Maiesty of the Sonne of God to make him master of Requests, to preferre petitions of sinfull men vnto his Father. It sauours of more Humility, to employ Angels in that Mediation. Indeed *Paul* tells the Colossians, giuing way to such Religion, and Humility, may without reuocation of such wicked errour, *Idem.* *deprive them of their reward.* Howbeit, so ancient is that point of Popery.

[r] Col 2. 21. In *Pauls* time, were these Ordinances deliuered to obserue. [r] *Touch not, Taste not, Handle not.* Touch not a woman, 1 *Corinth.* 7. 1. Taste not meat: Handle not money: Meddle not with secular contracts. Indeed *Paul* in a refractary spirit of singularity, I warrant you, blames Colossians, as halfe Traytours to their Christian liberty, in submitting to such Ordinances; tels them they are [s] *vaine* obseruances, no better than *Wil-worship: shewes* onely of *wisdome*: yet so ancient are those points of Popery.

[s] Col 2 22, 23.

But was affectation of Primacy in Church-men so ancient? then haue we the heart of Popery. Saint *Iohn* mentions *Diotrephes*, perhaps with some iniury to *Peters* chaire, [t] 3 Iohn 9. to haue [t] *affected preeminence*; *primacy* in such sort, that Saint *Iohn* himselfe must crouch, and be contented to haue his *Letters* slighted. Indeed hee threatens him somewhat shrewdly, and calls him Prater. Yet so ancient is that pillar of the Papacy.

Verse 10.

Vse. That is true of *Tertullian. Quod primum verum; falsum quod posterius. Ieremie* accords it; *the old way is the good way. Ier.* 6. 16. For my part I should put all questions of Faith, and Religion to that issue: what is found truly most ancient, should be acknowledged most true. So be it, as our Sauiour, we count that eldest, which was from the beginning; and may thinke that nouelious, of which may be said,

Non

Non fuit sic ab initio. Yet it is true, there is an ancienty of Errour; within a day, its as old as Truth, Reuealed to man: For the deuill was a lyar, a man-slayer from the beginning; thinke not as the *Manichees*, and *Archontici*, of his owne being; but of mans existence, *intentionaliter*, of his being sinfull, actually. And Papists much disaduantaged themselues, when they made Fathers errours the highest originall of their Prescription. They are but yesterdayes men in comparison to *Simon Magus*, and such like *coætanei* of Apostles. Beleeue vs no more, if we suit them not with Patriarches, such as *Tertullian* calls Philosophers, whose heads were Gray, long ere their fauouring Fathers were borne: but branded, I confesse, for Hereticall prauitie. I wish our people so wise as to make Scriptures the Rule of their Faith; to thinke of errours, strengthened by custome neuer so ancient, as *Cyprian*: *Consuetudo sine veritate, vetustas erroris est. Onely he which lets, will let, vntill he be taken out of the way. Will let*, is not found in the Originall, but the ἐκλειψις, is frequent, as master *Beza* noteth, and without strayning supplyed: see 2 *Cor.* 1. 6. & 2. 1. & 5. 13. The other straines of master *Beza*, and other Neotericks, about the varyed signification of κατέχειν, as impertinent, I omit. ἕως ἐκ μέσου γένηται: that is, till he be remoued and taken away: compare 1 *Cor.* 5. 2. and *Col.* 2. 14. Whether remoued? hath beene already treated.

And *then shall that wicked be reuealed: then immediately, vt supra:* His Epithet deserues our notice, and will lead vs by the hand where to finde him. ὁ ἄνομος: that is, that Lawlesse one, whom no Lawes of God, or man may keepe within bounds of duty. *Gratian* in his Decrees, sorts vs with variety of Lawes of God, and man. Publique, Priuate; Positiue, of Nature, and Nations, Customary; written, vnwritten; Ciuill, Canonicall. Of them all, the conclusion after some debate is; *they are subiect to Popes Interpretation, dispensation:* many to *abrogation.* He is the [u] *spirituall man who iudgeth all things, all men, himselfe is iudged of none*; and though hee send, *plures animarum Currus ad Tartara*, no man dare say; Why doest thou so: See *supra-*

[u] 1 Cor. 2. 15.

citata

ciuitate ex Innocentio 3°. *Tibi ſoli peccaui*, is their Motto.

Some fauouring, flattering rather the eminence of Princes, haue made it queſtionable, whether they be bound by their owne lawes, and lawes of their Countrie; neuer did any queſtion, whether higheſt Monarch were ſubiect to the Lawes of God, *Deut.* 17.19. Kings muſt learne to feare the Lord; to kiſſe the Sonne, *Pſal.* 2.10,11,12. he is *Rex Regum*, and *Dominus Dominantium*.

u Luke 18.2. Here is a good fellow, as the *u vnrighteous* Iudge, *nor reuerencing man, nor fearing God*: at pleaſure diſpenſing, yea, cancelling the Lawes of God, for, by his owne Traditions.

Vſe. Let that exorbitancy of this ſpirituall Tyrant, encreaſe our deteſtation of his pride; make cautionate againſt his bondage. Woe to that Land, whoſe Princes rule by abſolute Soueraignty, not by Lawes: What differs that Regiment from Tyranny? But woe, and alas, When they *x breake the bounds* of GODS *Lawes aſunder, and caſt away thoſe cords from them: Who is Dauid, or the Sonne of Ieſſe?* Is ſcarce worth the name of Rebellion. That of *Pharaoh*, is to be trembled at; *y Who is* IEHOVAH, *that I ſhould obey his voyce*; that onely ſuits his holineſſe. And of his deſcription and Reuelation thus farre.

x Pſal. 2.3.

y Exod. 5.2.

VERS. 8.

Whom the Lord ſhall conſume with the ſpirit of his mouth, and deſtroy with the brightneſſe of his comming.

HIs deſtruction followes; The mention inſerted to preuent the ouer-diſcomfort of Gods children. The degrees of it are two: 1. Conſumption. 2. Aboliſhment. Amplifications of both; By 1. Author, the Lord. 2. Meanes. 1. Of conſumption, the Spirit of his mouth. 2. Aboliſhment; brightneſſe of his comming.

That *there ſhall be an vtter deſtruction, & ruining of Antichriſt, and his Kingdome*, we hence learne not without much ſolace:

solace: compare *Apoc.* 14. 17, 18. Whence you may informe your selues who this Antichrist is, what his Kingdome, where his Throne, no other than *Rome*, &c. What the Instruments; who the chiefe worker of his ouerthrow, &c. And all that his pride, or our infirmity may obiect, preuented; for strong is the Lord God who iudgeth her, *Apoc.* 18. 8.

Æterna Roma is to Saint *Hierome*, and *Prosper* the *name of Blasphemy* written on the fore-head of the Beast; *Apoc.* 13. 1. No nay, but *Rome* must be the Church, *against which the gates of hell prevaile not*; perpetually it must endure to the end of the world. *Oh fooles and slow of heart, to beleeue all that the Scriptures hath spoken*; to dreame of perpetuity of that *Synagogue of Satan*, which the Lord hath begun to demolish; threatned vtterly to abolish. Can you obserue her already in her consumption, and with a *proh dolor*, bewaile the dayly defection of Kingdomes and Nations from her? And yet dreame of her perpetuity? But thus must they be blinded, whom God will haue deluded. *Vse* 1. *Hieron. ad Algas. q.* 11. *Prosp. de prouid. & prædest. cap.* 7. *Estius in* 2. *Thes.* 2. 4.

2 With this hope let Gods people solace themselues; so much the rather for that his day draweth nigh. 2

3 And let all Gods people, the *holy seed*, if any amongst them, [z] *come out of her, that they bee not longer partakers of her sinnes, and receiue of her plagues.* 3 z Apoc. 18. 4.

Degrees of destruction. 1. Consumption; a lingring wasting of him and his Kingdome. See *Psal.* 78. 7, 8. *Iezabel* this Queene of whoredomes is not at once cast out of the window: first, [a] *into her bed of languishing.* a Apoc. 2, 22.

Why not at once destroyed? *Resp. With* [b] *much patience God beares the vessels of wrath prepared to destruction.* These reasons are of it. b Rom. 9. 22.

God knowes to vse euill things well: 1. Antichrist, [g] *as Ashur, his rod* to scourge his Church. 2. His instrument of their triall. See *Apoc.* 6. 10, 11. meanes of their crowne. g Isai. 10. 5. 12.

2 Slay them not, lest my people forget it, *Psal.* 59. 11, 13.

3 The *holy* [h] *remnant*, by sight of his languishing, *rescued out of the* iawes of death. h Apoc. 18. 4.

4 That

4 That by these beginnings of sorrowes, themselues, if possible, might be brought to repentance: see *Apoc.* 2. 21.

5 There is a secret insinuation of spirituall Iudgement furthered hereby; while they thorow indignation at the wrath, and wan hope to recouer, grow more obdurate in euill.

6 Their last vengeance aggrauated by this occasion; because those *Hypocrites call not, no not when God bindes them.*

i Iob. 36. 13.

The meanes of his consuming: the breath of the Lords mouth: that some interpret, the bare command of Christ, without any ministery of man: others Metaphorically to denote, how easily the Lord shall worke it; *so to slay vnto*, if he but blow vpon him he is consumed. Rather thus saith *Caiet. ine, Spiritu Sermonis Euangelici, &c.* the preaching of the Gospell, called by the Prophet, the *rod of his mouth*, the *spirit of his lips Isai.* 11. 4. Agreeing whereto is that of Saint *Iohns* Angel, *hauing the eternall Gospell to preach*, and thereby to reduce the prophane and superstitious world bewitched by Antichrist, to the *true feare and pure worship of God*: see *Apoc.* 14. 6, 7. Euents accord it. Not with sword or speare, but *with this* k *weapon of our warfare*, hath the *Lord demolished the strong holds of Antichrist*; *those high things exalted against the obedience of Christ.* Read History of *Luther* in *Sleiden.*

k 2 Cor. 10 4, 5.

Congruity of the instrument you easily discerne, when you consider the maine pillars of Popish Religion to bee 1. Ignorance, and 2. Errour; easily, as mists vanishing, when but the beames of Truths light appeare to the world.

Vse 1.

Oh the hypocriticall pretenses of their concealing Scriptures from notice of the people; they are l *holy, and pearles, must not be hazarded to contempt of swine: difficult and obscure*; *the* m *vnlearned, and vnstable may pervert them to their owne destruction.* But out vpon those blasphemies, they are hellish; the Scriptures a nose of waxe, a Lesbian Rule, a dumbe Iudge, Inkie Diuinitie; Spake *Peter* thus, your pretended predecessour in the Popedome? 2 *Pet.* 1.

l Matt. 7. 6.

m 2 Pet. 3. 16.

Truth

Truth is, you know it well, [n] *the Arke and Dagon*, light and darknesse haue as good concord, as Popish Faith, and the Gospell. Hence is, the locking vp of Scriptures in an vnknowne tongue; enclosing Interpretation to *Rome*, verifying that; *Haereticī Luciſugæ Scripturarum*: chiefely Antichrist. Wonder you? hence came his *plaga*, his irrecouerable consumption, whereof he yet languisheth.

[n] 1 Sam. 5 3,4.

As many as long for the prosperity of Sion, the downefall of *Babylon*, Pray, 1. that *the* [o] *word of God may haue free passage and be glorified*. 2. That [p] *vtterance may bee giuen vs instantly to preach the eternall Gospell*, with [q] *euidence of the Spirit and power*. 3. That daily God [r] *would thrust forth labourers into his harueſt*: that if it may be, we liuing may beare our part in the [ſ] *Hallelujah* of Saints at *the fall of Babylon*.

[o] 2 Thes. 3. 1.
[p] Ephes. 6. 9.
[q] 1 Cor. 2. 4.
[r] Matt. 9. 38.
[ſ] Apoc. 19. 1, 2, 3.

And ſhall deſtroy with the brightneſſe of his comming. The second degree of his destruction; *abolishment, or vtter ruine*; at least eneruating in such sort, as he is left without power and efficacie. Vnderstand it of his person, place, authority, &c. see *Apoc.* 17. 18, 19. whither of his doctrine and Religion also, so that none shall bee left embracing, or professing it, is another question wherewith I meddle not.

The meane of his vtter ouerthrow; *the brightneſſe of Christs comming*: But denotes it the meane, or not rather the time of his ouerthrow? *Reſp.* Both. When he comes in his brightnesse, and not till then, shall this abolishment bee: by it also as the meane of atchieuement: the Phrase of speech is the same, and of the same generall signification with the former; which apertly denotes the *meane of his consumption*. But meanes hee thereby the day of Christs second appearing? *Reſp.* So runs the whole streame of Diuines Protestant, and Popish. Which yet, with heartiest reuerence to the learning and sanctitie of our Sages, Let me craue leaue to question. Is this abolishment of Antichrist mentioned by *Paul*, the same thing with the downefall of *Babylon*? *Apoc.* 18. then, vnder correction, his *brightnesse of Christs comming*, cannot bee the precise day of Iudge-

Iudgement: for after it must follow, *calling of Iewes, destruction of Gog and Magog:* and some Halcyon dayes of the Church on earth: how many, who knowes? The *quære* was occasioned me by a learned *Iesuite*, commenting vpon the place; whose inclinable resolution vpon like reason, is this; that this comming of the Lord is not to be taken in *atomo*, but extensely, and with some latitude: so as vnder it may be comprised, the anteriour and foregoing signes: like as in his comming in the flesh, is comprehended also the comming, and preaching of *Iohn Baptist* his forerunner: to this purpose the Professor and Chancellor of *Doway*. A criticke Scholiast vpon the *Reuelation* we haue, whose learning and industry who so vndervalues, knowes not what belongs to either, pardon him his curious applications, he hath confessedly done the office of a solid Interpreter. Thus hee; There is a *Spirituall*, and there is a *Corporall*, or *Personall* comming of Christ. This place is not to be vnderstood of his *comming in person* to generall Iudgement. But of his *manifestation of his presence in the Church*, by effects of Power, Iustice, Grace, and Mercy; at the appearance whereof Popery shall vanish, and melt as dew before the Sunne; and his very Throne quake, when time of his Iudgement comes, as Mountaines tossed to and fro with the violence of an Earth-quake, *planè ita sentio*.

Estius ad locum.

And say as the Spirit, and Bride; *Come Lord Iesus, come quickly:* Their sinnes, me seemes, are at the height; Lord why tarriest thou?

But that *Popery should be of long standing in the Church*, the Apostle thus intimates: follows it, Therefore the true Religion? *Resp.* Some hundreds of yeares continued *Arrianisme* in the Church, and greatly preuailed, so that the whole world, saith *Hierome*, *groaned to see it selfe become Arrian*. Was it therefore the Truth? Those Heretiques were they the Church? Except for that Liberius sometime subscribed thereto, no Papist will affirme it. [t] *Tares must grow with the wheate till the harnest*: that perpetuity will neuer transubstantiate Tares into wheat. These reasons

[t] Matt. 13. 30.

are

are of Gods dispensation in that kinde. 1. There shall still be some to be deluded. 2. Euer such occasion to exercise his children, and [u] *to make their sinceritie knowne.*

[u] 1 Cor. 11. 17.

My aduise to Gods people is, that henceforth they suffer not themselues to be deluded, with the glittering shewes of antiquitie, vniuersality, perpetuity. Error in iudgement and manners is, within a day, as old as truth reuealed to man. And so farre as *tempora secularia* may carry it, likely to be of so long continuance, I am sure more Catholique, that is, vniuersally entertained, than truth of doctrine or life: As our Sauiour, [*] *Search Scriptures*; as *Esay*, so I say; To *the* [x] *Law and Testimony*; if *they speake not according to this word, it is because there is no light in them.* And of the destruction also of Antichrist thus farre.

Vse.

[*] Ioh. 5. 39.
[x] Isai. 8. 20.

VERS. 9, 10.

Euen him whose comming is after the working of Satan, with all power, and signes, and lying wonders.
And with all deceiueablenesse of vnrighteousnesse in them that perish, because they receiued not the loue of the truth, that they might be saued.

WHat connexion this section hath with the former text, and what scope, is somewhat doubtfull? perhaps the Apostle anticipates what Gods childrens infirmitie, or Antichristians securitie might obiect against what is foretold of his destruction. *Ob.* Antichrist so fortified and supported to be destroyed? *Sub.* Yes, euen Antichrist, notwithstanding all the supplies he hath from hell and the strong man armed there: when a stronger then he commeth: And [y] *strong is the Lord that iudgeth him.* 2. Else, which I rather thinke, the Apostle desires to discouer him to Gods people in his very rising, by the manner and meanes of his aduancement: that so hee might preuent their seducement, and make them more cautionate. Howeuer,

[y] Apoc. 18. 8.

The ſumme of the text is this: A diſcoury of the aduancement of Antichriſt into his throne; ſet out by 1. the manner, κατ' ἐνέργειαν τῦ Σατανᾶ: 2. Meanes, power, ſignes, wonders. 3. Perſons, or ſubiects in which hee preuailes, *them that periſh.*

Whoſe comming; that is, aduancement and firſt raiſing into his Kingdome; κατ' ἐνέργειαν τῦ Σατανᾶ; whither that κατὰ denote proportion onely; or generally the meanes, which is after ſpecified, I leaue to the Reader farther to be examined: if proportion, this ſeemes the ſenſe; *after the working of Sathan*; that is, according to the rate and courſe which Sathan holds, when he aduanceth; if the meanes, the generall onely is firſt ſet downe, particulars are after ſpecified.

But hence we haue it fluent, that Popery hath euer had a great friend of the deuill; he is the firſt raiſer, maine ſupporter of that ſtate: there to bends πᾶν ἐνέργειαν, the beſt efficacy, moſt actuous liuelihood of his operation. To the [z] *Starre of that Church* Satan deliuers the key of the bortomleſſe pit; makes him the great Steward of his houſe. *Ioſeph* in *Egypt* neuer had more command, than in hell this Antichriſt: fumes preſently are exhaled ſo thicke that they darken the Sunne it ſelfe; and in thoſe fumes, locuſts *ſans* number and monſtrous to vexe and torment the earth withall, that if *the God of this world* could not [a] *blinde the eyes of their minde*; yet he might vexe their conſcience, and ſo traduce them to the ſide of Antichriſt. Worthily did *Rome* forfeit her priuilege of Lutheran Churches, becauſe they vnderſtood it not to the full. [b] *The Gates of hell ſhall not preuaile againſt the Church*: that once belonged to *Rome* while ſhe was faithfull; now is tranſlated to other Churches who better know to prize the prerogatiue *ſhall not preuaile*: ah fooles and blinde: vnworthy of ſuch fauour: yours, if any, is greater; ſhall not ſhake, nor moue againſt you: quietly you may paſſe to hell, as *Iſrael* into *Canaan*, no Dogge, not *Cerberus* himſelfe wagging tongue againſt you. More than that; the *Gates of hell*, that is, all the power and policie of the Deuill are ſworne yours,

z Apoc. 9. 11.

a 2 Cor. 4. 4.

b Matt. 16. 18.

yours, to aduance and support you: happy *Rome*; miserable Protestants, but that the *Lord on high is mightier.*

If that τέρατα denote proportion, semblable you shall finde the Popes aduancement to the course of Satan: by 1. Ignorance, the Prince of Darknesse: see also 2 *Cor.* 4. *Num sic Christus.* 2. *Pompa saeculi Apoc.* 13. 4, 16. *Non sic Christi*, 1 *Cor.* 1. 26, 27. 3. Bloudy cruelties, *Apoc.* 13. 15. & 17. 6. So not [c] *Christ. Semen est sanguis Christianorum.* 4. Humouring voluptuousnesse of sensuall nature. 2 *Pet.* 2. 18, 19. Christ not so; But by the holy conuersation of his children prepares aliens to conuersion. 1 *Pet.* 2, 12. & 3. 1.

[c] Phil. 1. 13, 14. *Tertul. in Apol.*

Vse 1. Apoc. 17.

How earnest and faine is the Lord to worke and encrease in vs detestation of Popery: before he hath described the Sternsman, a man of sinne, a childe of perdition: his faith and Religion a mysterie of Iniquitie: if this be too little, he here mindes vs of the first founder and maine supporter of that state, the deuill and Satan: as its good which the deuill hates: euill, that he fauours: Extremely Hellishly euill, which he so much fauours, as withall his might and maine to aduance and support. The good Lord giue you eyes to see, hearts to consider, that if any of you bee entangled in the least fauourable inclination to Poperie, yee may be rescued out of the snare of the Deuill: if any yet not snared, hee may bee watchfull against the entanglement.

[c] *Put vpon you the whole Armour of God*: for in wrestling with Poperie, you *wrestle not with flesh and blood, but with principalities and powers, &c.*

2 [c] Ephes. 6. 11, 12.

With all power, and signes, and lying wonders. The meanes of his aduancement: *Straus, Caietane* expounds secular pompe: *All power*, that is, power of all sorts, riches, honour, dominion, &c. that herin hee may appeare ἀντίχριστος: an opposite to Christ, of whom the Propht, *Behold thy King commeth meekely, sitting on an Asse, &c.* And such the pompe of Popery. Read *Bernard ad Eugenium.*

But were it not *Straus* singular, why might wee not suppose it to signifie the same thing, with πλεονεξία? & ἐμπεία

places of Scripture are many: see *Heb.* 2. 4. 2 *Cor.* 12. 12. *& alibi.* And yet that σὺν, me thinkes is equiualent: and compare *Rom.* 15. 19. you may imagine here is ἐν δὲ δύν: thus ye read there ἐν δυνάμει σημείων καὶ τεράτων, in the power of signes and wonders. Conceiue not, as idle Schoolemen and postillers, reall difference betwixt them, such as to diuersifie them into seuerall *species*: the thing is the same, the names onely seuerall: *powers*, they are called by Metonymie of the efficient, because they issue from power extraordinarie: *Signes*, for their vse, because they serued to signifie and seale vp the truth of Doctrine to which they were applied: *wonders*, for their effect, because they bred in the beholders maruell, sometimes no lesse than astonishing.

1 What is a miracle? 2. Can Antichrist, Can Satan worke it? *Resp.* The name is sometimes vsed largely, sometimes strictly, largely taken, it sounds to [f] *Austin*, any worke whatsoeuer hard and vnusuall, exceeding the expectation or abilitie of the beholder, and breeding him wonder. The Latine name extends it selfe to all such vnusuall accidents or acts; *miraculum à mirando*; because, through ignorances of causes, beholders wonder. So to the simple, Eclipse of the Sunne seemes an halfe miracles, such wonder it breeds in him; which the Astronomer beholds and foretels without wonder.

[f] *August. de vtilitat. Cred. ad Honoratum c.* 16.

Strictly they denote workes extraordinary running into the sense, exceeding the ability of all second causes: of these *Thomas* obserues three kindes or degrees rather.

1 Some such as by created vertue, such as hee signifies vnder the name of nature, can neuer be produced: as to stop the Sunne in his course and [g] *make him stand still*; *as vnder Ioshuah*, or to [h] *make him goe backe*; the signe to *Hezekiah*.

[g] Iosh. 10. 12, 13.
[h] Isai. 38. 8.

2 Others, which nature can worke, but not in that order that they are wrought: as, that man or other Animals should liue, see, heare, walke, is a worke of nature, but to liue after death, to see after [i] blindnesse, &c. this is a worke no lesse than miraculous.

[i] Iohn 9.

3 A third sort, when what are vsuall workes of Nature, are produced without the principles and helpes of Nature, suppose when a feuer curable by Nature, is cured with the word or touch of our Sauiour, without any helpe of medicine, See *Thom. Cont. Gent. lib.* 3. *cap.* 101. 102, *&c.*

2 Can Antichrist, Satan, any creature worke a miracle? *Resp. Mira* they may; *Miracula* they cannot, if yee take them in strict sense. 1. Its Gods [k] prerogatiue royall, *Psal.* 72.18. 2. They are diuine Testimonies, *Heb.*2.4. 3. Signes of Apostles, 2 *Cor.* 12. 12. 4. Beleeue me for the workes sake, *Ioh.*10.38. Reasons Philosophically Theologicall, See in *Thomas: quâ supra.*

[k] Psal. 86. & 135.

3 What is then to be thought of these signes and wonders which Antichrist workes by helpe of Satan? *Resp.* What? But as *Paul* stiles them: that they are *τερατα ψευδους*: *wonders of falsehood*; not onely in respect of their *end*, because they tend to confirme errour; but in respect of their *forme*; wanting what should constitute them in the essence and natnre of Miracles, properly so called. Sometimes 1. the Sense is deceiued; as in those wrought by *Pharao* his Magicians. 2. Sometimes the phantasie deluded. 3. Sometimes, secret workes of Nature offered to sense of ignorant beholders: the Lampe in *Vestas* Temple burning so many yeares, to *Plinie* was no other, but the stone *Asphestus* set on fire. 4. Sometimes things actiue applyed to passiue, and so effects wonderfull produced. Philosopher is none amongst men, so exact as the deuill.

Aug. de Ciuit. Dei.

What through the acuity of vnderstanding Naturall, and notices of nature receiued in Creation, reserued since his fall; and what through obseruation and experience of so many hundreds, some thousands of yeares since his first being; hee is, to our wonder, skilfull in the whole course of nature; And by that skill produceth strange and extraordinary effects. Not all prestigious and illusorie, but true *in genere Rerum*, things being such as they are seene; yet false all *generè miraculorũ* properly so called, for such are workes

exceeding the order of whole Nature; or of Nature vniuerſally taken; beyond whoſe abilitie deuils, yea, good Angels aſcend not.

4 Had Romaniſts any aduancement into the Throne by this meanes? *Reſp.* Such, and ſo great, that by *Bellarmine* and others, its made a *note of the Church*; Read him alſo in the queſtion of Antichriſt, what prettie tales he tells of *Sylueſters* miracles, curing *Conſtantine* of his Leproſie. Stories or Legends rather, are full of lying both wonders, and reports of wonders, to confirme their worſhip of Reliques, prayer for the dead, Inuocation of Saints, Purgatorie, &c. Greateſt Controuerſiſts, when Scriptures, Fathers, Traditions faile, flie to miracles, for confirmation of doctrine. That chiefly is remarkable in Storie; that about the time of *Gregorie* the great, what time Antichriſt grew towards cleareſt Reuelation, and was now to be inſtalled and entituled Oecumenicall Biſhop; Miracles of all ſorts beganne to be multiplied. Read *Gregories* Dialogues, and what *Paulus Diaconus* and other, following fables, report of all ſorts of wonders, for confirmation of all ſorts of Popiſh errour and ſuperſtition. I will not denie but the things reported were, many of them, true in *genere Rerum*; I dare halfe ſweare, they were all falſe in *genere Miraculorum*, that were pretended wrought for confirmation of Poperie.

Whether and when the gift of Miracles ceaſed in the Church might here not impertinently be enquired: but the volumne growes biggiſh.

Vſe 1. But ſure, me thinkes, they longed to haue their Biſhop knowne Antichriſt, their Church Antichriſtian, when this came into the number of Notes of the Church: *Gloria Miraculorum*: ſo was Antichriſt to be aduanced into his Throne, ſo the people to be beſotted who receiued his *Character*. Not but that Miracles, truly ſo called, are teſtimonies of truth, *vt ſupra*. But that the maruels they brag of, are *mira* onely, if true, not *miracula*. And many of them falſe lying reports, meere fables and no better. Such that of *Sylueſters* curing *Conſtantines* Leproſie, in his

his ministring Baptisme to him at *Rome*; when its well knowne, his Baptisme was not at *Rome*; but by a little superstition deferred till the end of his life: fables a thousand I could fill you withall of Miracles, and little lesse than miraculous apparitions of Saints and Angels: for confirmation of Purgatorie, prayer to Saints, for dead, and such like Popish trash. *Thomas* of *Aquine* is supposed to be gratulated by the blessed Virgin for his paines taken to cleare her birth from originall sinne, with her owne voyce from heauen, *Bene de me scripsisti Thoma.* Saint *Bernard* deuout in superstition in veneration of her, was once saluted by her Image, miraculously giuing him the time of the day, *Good morrow Bernard.* But well considering what *Dauid* speakes of Idols, *they haue mouths and speake not:* he is bold to minde her, That her Ladiship had forgotten her selfe; for it was not *permitted to women to speake in the Church: sexcenta sunt huiusmodi.*

2 *Contra istos mirabilarios*, against these miracle-mongers Christ and his Prophets haue made vs cautionate; while they minde vs, they may teach *truth* [l] *that doe no miracles*; *Iohn did no miracle*; *yet all hee spake of Christ was true*: and they may be [m] *Impostors who giue signes and wonders.* The deuill himselfe cannot worke a miracle; his power, though great, yet is not infinite: yet suppose him to giue a signe and wonder, which I am not able to discriminate from a true miracle: In weakenesse perhaps might say, as *Pharaoes* Magicians, *Digitus Dei est hic*: yet if he misled me from veritie of doctrine or life, taught me in Scripture, whither deuill of hell, or [n] Angell of *Heauen*, *I should hold him accursed. Spero, obsecro & vos, qui credente mundo ipse non credit, magnum est ipse prodigium.* To doctrine taught in our Churches belong [o] miracles of Christ and his Apostles.

Vse. 2.

l Ioh. 10. 41.

m See Deu. 13. Matt. 24. 24.

n Gal. 1. 8.

o Heb. 2. 4.

And with all deceiueablenesse of vnrighteousnesse. The second meanes of his aduancement; *deceitfulnesse*, all kinds of falshood and couſenage: ἀδικίας: take here to denote *iniustitiam vniuersalem*: whether it be *qualitas efficientis*, or *finis*, is doubtfull: if *efficientis*, This the meaning; with

all tricks of couſenage, impoſture, and legerdemaine, that wickednesse it ſelfe can deuiſe or exerciſe, faigning apparitions of Angels and Spirits: forging decrees of Councels, corrupting Fathers, ſembling, diſſembling pietie; ſwearing, forſwearing, *du modo ob Rem*; fawning, flattering, bribing, threatning, forcing, vſing *pro re nata ea*: Time would faile me to reckon vp all their μαθήσεις τῆς πλάνης; their Methods and Arts of couſenage and impoſture, whereby they haue raiſed and ſtill ſupport their ſtate: *Achitophel*, *Machiauil*, curſed *Moamed* himſelfe may ſeeme honeſt in policie, in compariſon of *Romiſh* Clergie. *Be wiſe as Serpents*, pleaſeth; be it as the old Serpent the Deuill. *Innocent as Doues*, as their practice ſhowes, deſerues the obeliske, the *verū* of their *Index expurgatorius*: by ſuch wicked policie hath Poperie aduanced it ſelfe.

If it denote the end, or iſſue of their *deceitfulneſſe*, this is the meaning; deceit leading to vnrighteouſneſſe; *via vitæ*, the way tending to life; *via Iuſtitiæ*, the way tending to righteouſneſſe: ſo ὁδὸν ἀδικίας, the out-path leading to wickednesse, making the people as themſelues; iniurious to God, vniuſt to men, cruell to themſelues. Their doctrines diſſenting from our Churches, all ſuch 1. either in the matter: 2. or in their *annexa* and natiue ſequeles: as to any iudicious man ſeriouſly viewing them will appeare. Concording are the liues of their deluded ſectaries.

Vſe. Lord, that it might worke in vs ſo much pietie, as to deteſt it: ſo much wiſdome, as to diſcerne and flye from their impious, their wicked Religion: were not vicious nature too too ſenſuall and licentious, it could with no patience endure thought of Poperie: Is this the ſanctitie of doctrine, that encloſeth the Church of *Rome*? Robbing God of his honour, Chriſt of his Mediation, Princes of Soueraigntie, of life; Parents of children for Religion: that teacheth violation of faith, though with oath plighted to Heretiques: tolerates halfe legitimates fornication; in ſome caſe Inceſtuous marriage, &c. *The wiſdome from aboue is* † *pure, full of mercy and good fruits.* The *doctrine* of Gods *Grace* teacheth

† Iam. 3. 17.

cheth to ¶ *deny vngodlineſſe and worldly luſts: inſtructs to pietie, iuſtice, temperance:* a Religion yee haue here, as a circle whoſe circumference is *fraud*; whoſe center, nothing but *vnrighteouſneſſe:* what may, if this will not, worke our abhorrence from it? If that may not preuaile, attend yet ſeriouſly what is ſubioyned.

¶ Tit. 2. 11, 12.

In them that periſh: The ſubiect or perſon on whom it faſtens; ſuch as periſh: vnderſtand it excluſiuely, onely ſuch as periſh. *Periphraſis R proborum*, not infrequent in Scriptures: See 2 *Cor.* 2. 15. & 2 *Cor.* 4. 3. & *alibi.* So ſtiled becauſe their periſhing is certaine and ineuitable. [r] προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα. And that doctrine is now entering execution; they being, as I may ſay, in the Act of periſhing.

[r] Iude v. 4.

It ſhould ſeeme then *they are onely caſt-awayes, men deſtined to damnation, who are ſeduced by this Antichriſt:* ſee *Apoc.* 13. 8. & 14. 9, 10. Reaſons are euident. 1. Their Errours of Iudgement are in the fundamentals of Faith: they hold not the head, *Col.* 2. 19. 1 *Cor.* 3. 10, 11. 2. In Religion, againſt the heart and life of pure worſhip; *abominable Idolatrie.* 3. The ſeduced moſtly vnreclaimable; ſo ſtrong is the deluſion ſent vpon them. *Apoc.* 14. 9, 10.

May we dare to ſay ſo of Papiſts? *Reſp.* Had wee the παῤῥησία that becomes Gods Miniſters, wee ſhould dare, ſeeing therein we follow the ſpirit of God leading vs, and putting the ſpeech into our mouths: why *ſtrengthen we the hands of the wicked that he cares not to returne, by promiſing him life? Ezech.* 13. 22.

Once falling on a wandering Starre (they call ſuch trauellers) who had forraged *France, Italie*, it ſeemes to ſeeke his Religion: I heard him thus bewray his inclination to Poperie: and his reaſon to preferre it in his choiſe, forſooth: that a man may be ſaued holding the faith and Religion of *Rome*, our ſelues confeſſe: That any can bee ſaued in our hereſie, as they terme it, Papiſts confidently denie. Thus were the anſwers: 1. That argueth not they had more *veritie*, but wee more *Charitie.* 2. But who, Iudi-

Iudicious amongſt vs, euer taught, that a Papiſt vniuerſally ioyning in the Tridentine faith and religion can bee ſaued? *niſi forte detur Regreſſus in viam.* 1. They are pointed out ſuch whoſe names are not written in the Lambs booke of life. 2. The lyes they beleeue, ſuch as damne, *verſ.* 11, 12. 3. And I demand; Are they Schiſmatiques onely? or rather heretiques, or both? then why are wee meale-mouthed? why feare we to ſay, liuing and dying Papiſts, they cannot be ſaued.

Yet in this peremptorineſſe its good to be aduiſed.

1 There are differences of Errours Papall; not all in the *foundation*: their opinion of number and efficacie of Sacraments; of ſeuerall orders in the Angelicall and Eccleſiaſtique Hierarchie, &c. are all erroneous; yet not hereticall.

2 In *modo tentionis*, difference is obſeruable: in ſome, miſled with errour of times, the aſſent is tremulous, not peremptorie, perhaps reſolution holden to change ſentence, when better reaſon ſhall ſway them: It may be alſo, care and endeuour of better information, with propenſe inclination to the aduerſe doctrine; of ſuch, for their propenſion to truth in generall, my charitie is hopefull.

3 But there are who *vniuerſally ioyne in all errours of faith* and religion taught in that Church; of ſuch, except God giue them Repentance, what lets to ſay? they are in remedileſſe perill of eternall damnation: ſee *Apoc.* 14. 9, 10, 11.

Vſe. If loue of truth ſway vs not; Oh yet let this *terror of the Lord* preuaile with vs. The noiſe of damnation is feareſull: except to men of reprobate mindes, dreadfull; more than that of Thunder. I beſeech you, as you tender your poore ſoules, *bought with the precious blood of Chriſt* made to be immortall, called to *enioy the glorious* Deitie, beware how in your hearts you turne backe to the *Ægypt* of Poperie, heare them not that ſay, ſaluation is to be found in the Church of *Rome*; Chriſt is the *Sauiour of his* [f] *body*; are limmes of Antichriſt members of Chriſt?

[f] Epheſ. 5. 23.

Obiect.

Obiect. What then became of forefathers? What of so many nations yet vnder that bondage? Conclude wee all vnder remediless perill of damnation?

Resp. There is a kinde of people, saith *Austin*, curious to know other mens liues, careless to reforme their owne. *Et Nos*, charitably cautionate for others saluation; take heed, lest not prodigall of our owne. Ordinate charitie begins at home. How God deales with others in iustice, or mercie, humanitie may incline mee something to enquire; howbeit wisdome aduiseth, to haue principall eye to my selfe. [t] *Though thou Israel play the harlot, yet let not Iudah sinne.* And if others will serue Idols, yet I am of *Ishuahs* minde, *I and my house will serue the Lord, Iosh.* 24.15. [t] Hos.4.15.

2 *Quæro & ego:* what became of Gentiles, Nations all, except Israel, till times of new Testament? *God* [u] *suffered them all to walke in their owne wayes*; yet *now admonisheth all to turne from those vanities, to serue the liuing and true God.* [u] Act.14.16.

3 Yet, as no man saith of those Nations, particulars were all damned: some Proselites were of Gentiles admitted into Iewish Church; others, I doubt not, many chosen vessels of mercie: so in depth of Popish heresie, were many in all times found, in maine foundations Orthodox, and opposite to the preuailing faction. On *which foundation, though they built hay and stubble, yet with that losse,* [x] *their soules were saued.* [x] 1 Cor.3.15.

4 That also is remarkable; Popish errours were not all from the beginning, in that height, whereto they are now growne; nor vrging to assent so strict and peremptorie, as since the Trent Councell. Libertie there was in the maine, that concernes the heart of Faith and Religion, to opine; to dissent from iudgement generally receiued; which libertie also many vsed; I doubt not, but with comfort to their soules.

5 Gods iudgements are sometimes open, sometimes secret, alwayes iust. 1. [y] *Who hath giuen him first?* 2. That any of *Adams* posteritie are saued, is of his meere mercy; [y] Rom.11.35.

If

If others periſh, there is no iniuſtice. But that they periſhed, that liued and died in vaſſallage vnto that Antichriſt, Saint *Paul* warrants me to aſſent.

Iuſtly, *becauſe they receiued not the loue of the truth.* The ſinne noted as cauſe of their damnation hath two branches. 1. Want of loue to the truth of the Goſpell. 2. Reiecting that grace of God tendered to their ſoules. They receiued not the loue of the truth.

There is, 1. Knowledge. 2. Faith. 3. Loue of the truth. There may be knowledge, where is not faith; faith where is not loue of the truth.

[a] Heb. 6. 4. a 2 Pet. 2. 18. 20, 21.

Thoſe reuolts were [z] *enlightened*: knew *the way of truth.* Saint *Peter* addes more: *they were* [a] *cleane eſcaped from them that are entangled in errour*; hauing obtained ſanctie, and rectitude of iudgement in matter of faith.

[b] 1 Tim. 1, 19. & 4. 1.

More than that; ſome kinde [b] *of faith* they aſpire vnto; firme perſwaſion of the truth of Euangelicall doctrine. Yea, ſome perhaps retaine it, while they periſh.

Their maime is in their affection. 1. They *loue not the truth.* 2. Yea *reiect*, not truth, *but loue of truth tendered to their ſoules.* Thus I conceiue: the Lord ſending his word to the Church, not onely tenders it to their eares; but enlightens the vnderſtanding of many worſt men, *to know*: preſents to the minde the amiable excellencie of the myſteries therein contained; ſhewes the *goodneſſe* brought home to the ſoule of euery faithfull and obedient receiuer. [c] *Are not my words good, to him that walketh vprightly?* I aske your iudgement. The *old way is the good way, therein you ſhall* [d] *finde reſt to your ſoules.* The [e] *truth ſhall make you free*: thus doth the Lord woo the affections, labouring to enamour them of his truth. Happie is he, who as [f] *Iaphet, is allured: he ſhall dwell in the tents of* Shem. Iuſtly they periſh who, againſt themſelues, [g] *deſpiſe the counſell of God*, and [h] *put from them ſo great ſaluation*; they *iudge themſelues vnworthy euerlaſting life.*

[c] Mic. 2. 7.
[d] Ier. 6. 16.
[e] Ioh. 8. 32.
[f] Gen. 9. 27.
[g] Luk. 7. 30.
[h] Act. 13. 46.

But is knowledge or loue of truth tendered to all periſhing vnder Antichriſt?

[i] Rom 10. 18.

Reſp. And I demand, as *Paul* of Iewes, [i] *Haue they not heard?*

heard? No *doubt their sound went out into all lands, and their words vnto the ends of the world.* 1. If the *quære* be of them firstly seduced by Antichrist, they all were children of the Church. 2. As to succeeding generations, *the seed of the wicked*, walking in the steps of their fathers errour and superstition, thus farre was tender made them of grace.

1 Faith explicite was required of rudest Laickes in depth of Popery, *Credendorum*; so farre as the letter of the Creed might lead them. *Faciendorum*, prescribed in the Decalogue. *Petendorum*, comprised in the Lords prayer. *Recipiendorum*, tendered in the Sacraments. Besides of what in solemne festiuities of Christs Natiuitie, Passion, Resurrection, Ascension, &c. Was represented to their memory and meditation. And, if credit may be giuen to Popish relation, Pastors enioyned to explicate to the people, these heads of Christian faith and religion. In which explications also, you may obserue generals to bee mostly Orthodox; particular glosses, inferences, or concealements, onely erroneous.

Though *God suffered them*, as Gentiles, *to walke in their owne wayes, neuertheless he left not himselfe without witnesse*, in times of grossest ignorance. Raising vp in all ages some from amongst themselues, to oppose corruptions of preuailing faction. Neither were these things done in a corner: but the whole Church was filled with the tumult; prouidence so disposing, that the sound of his truth might ring in the eares of besotted people: Besides suffering of Martyrs, whose *bonds and passions were* [k] *famous* in the very Popes Palace, and *in all places*, that occasion might be giuen to all of inquiring the cause. [k] Phil 13. 1.

3 And of late *the mountaine of the Lord hath beene againe erected on the top of the mountaines*; Churches famous many in all quarters founded; [l] *Worshipping God after that manner*, which *these call heresie*; yet *teaching no other thing than Moses, Prophets and Apostles haue spoken.* And doubt you, but the people are bound thither to resort? see famous example of those in the ten tribes, whose hearts God touched, in the generall depravation of religi- [l] Act. 24. 14.

on

on vnder *Ieroboam*, 2 *Chron.* 11. 14, 16.

4 But for the people of our Churches, daily reuolting to Rome, how hath God long wooed them to entertaine into their loue his precious truth? and they would not: that they of all men most iustly perish, so palpable is their reiection; I say not of truth onely, but of loue of truth tendered to their soules.

But of *such despisers of truth is compacted the body of the Romish Synagogue.* Amongst the many Centones of reuolters of Poperie, name me the man who euer euidenced zeale for the maintenance, & propagation of the doctrine taught in our Churches; opposed not rather the proceedings; triumphed not in the disgrace of the Gospell, and made a *mocke of the counsell of those poore*, that entertained it, and set their hearts to seeke the Lord. I haue knowne many; some, a little familiarly. Amongst all to me knowne, I cannot minde one, in whom I euer saw *life or power of godlinesse*: but epicures, sensualists, vncleane, prophane persons; or if there be almost any other worse thing, contrary *to wholesome doctrine which is according to godlinesse*, men, not onely themselues practising such things, [m] *but pleasing themselues, and reioycing in them that doe them.*

m Rom. 1 32.

Vse. And is not the motiue strong, to embrace Poperie? their vaine vaunt of so many traduced to their party, since his Maiesties entring the Kingdome? powerfull must that Doctrine needs bee, that in so few yeares prevailes with so many thousands. *Resp.* 1. Yet *Thomas* could minde them, that in that of Moamed, is preualence no lesse, through the fitting it hath had to voluptuousnesse of sensuall nature. 2. And whom, but sensuallists, and carnall gospellers haue they preuailed withall? What one man (name him, if they can) heartily affected to our Religion, and truly louing it? Oh maruellous efficacie of Popish doctrine, traducing men from prophaneness to superstition, from godlesse contempt of piety, to impious Idolatrie, making their *Proselites* [n] *tow-fold more the children of hell*: or rather: Oh iust iudgement of God giuing ouer men

n Matt. 23. 15.

not

not [o] *regarding the knowledge of God, to a reprobate minde,* men not *receiuing the loue of truth, to beleefe of lies,* and pertinacious adhering to doctrines of deuils.

2 But if therefore these perish because they receiued not the loue of the truth, Lord, I thinke, what shall become of this faithlesse and crooked generation? to whom the light of Gods truth hath so long and clearely shined, and *yet* [p] *they loue darknesse rather than light.* Euidences of the crime take these. 1. Their nauseating the plenty of this Manna: so corne-fed they professe themselues with this bread of life. How ioyed they in the tidings of the misnoised *inhibition* of preaching? When, God knowes, purpose was neuer to inhibit plenty, but to regulate order and manner of preaching; that neither [q] *babes* might want *their milke, and strong men growing to the itch of eares,* might bee restrained *to wholsome Doctrine,* euery one taught as [r] *they are able to heare.*

2 Indifferency of most in their affection to the remouall or retaining, carelesnesse, whether *Iehouah,* or *Baal* were entertained for the God of Israel, Knowne *vnto God are all his wayes from the beginning*; sweetly doth prouidence sway in the delinquencies of his children; guiding all to his owne best ends. But in the rumour of our entring league of amity with a daughter of that Religion, how brake out Hypocrisie of many to discouery of it selfe: resolution vttered, profession made by many to change with the times, study in many, of honest mindes to reconcile, as their stile was, the seeming differences twixt the two Religions. Rare the man that kept his resolution with *Ioshuah:* that vowed to suffer losse, I say not of life, but of the infimous goods of fortune, for the cause of the Gospel.

3 It was *Salomons* aduice to [s] *buy the truth, and not to sell it: Iudes,* to [t] *striue for the faith once giuen to Saints:* herein how defectiue were euen pillars of the Church, that though the taxe were opprobrious no lesse than slanderous, to charge them as *Ieremy* Iewes, to *bend their tongues, as their bowes, for lies*; yet willingly they may beare

[o] Rom. 1. 28.

[p] Iohn 3. 19.

[q] Heb. 5. 13.

[r] Marke 4 33.

[s] Prou. 23. 23.

[t] Iud. ver. 3.

beare the blame, of [u] *not being more valiant for the cause of truth.*

[u] Ier. 9. 3.

Causes of it these: 1. The little or no feeling of the power thereof, in their soules: had they [*] *tasted how sweet the Lord is in the word*, the hungery infant would not more long for the milke, nor more hardly be drawne, in extremest hunger, from the brest, than they from the *sincere milke of the word.*

[*] 1 Pet. 2. 1, 2, 3.

2 Conscience not discharged from the guilt of sin, flies the arraignment. Affection besotted of the pleasures of sinne, reiects what would withdraw them, though with assurance of beatitude, *they loue darknesse, rather than light because their* [x] *deeds are euill.*

[x] Iohn 3. 19.

3 There is in the truth, as *in* [y] *salt*, wholesomenesse, but ioyned with tartnesse: the two *witnesses* [z] *vex them that dwell vpon the earth.* No maruell if they ioy and solace themselues in their disgrace.

[y] Matt. 5. 13.

[z] Apoc. 11. 10.

That they might bee saued. *Quest.* Had they beene saued, if they had admitted loue of truth? *Resp.* Who doubts? vpon that Hypothesis. *Tyre and Sidon had* [a] *repented, in case meanes of Capernaites had beene vouchsafed them.*

[a] Matt. 11. 21. 23.

Quest. But could they receiue it? *Resp.* Why are wee curious? God puts not into any, auersenesse from any goodnesse. In the tender of grace and iniunction of duties, respects them as he first made them. Expects they should render him the good dispositions and abilities, and pliableneſſe to his iniunction hee gaue in their first creation. Iustly, sith hee [b] *made them righteous as the first, and they haue sought them many inuentions. Arminius* too sawcily forceth on God necessitie and obligation to restoring of abilities lost by mans wilfulnesse; too grosly denies abilitie to euery thing enioyned, or to be enioyned, giuen vnto *Adam.* But why meddle we with those intricacies.

[b] Eccles. 7. 29.

Fluently we haue it from the Apostle, that loue of truth is amongst those vertues which accompany saluation. Therefore *Ieremy* pleads it as part of his righteousnesse; claimes thereby interest to blessings conueyed in couenant

of

of Grace. Thy [c] *words were found with me, and I did eat them: and thy word was vnto mee ioy and reioycing of my heart.* See *Iob.* 23. 12. *Psal.* 119.

And who so considers: 1. [d] *Enmitie* of depraued nature *against the Law of God:* 2. That this loue issues from the [e] *comforts our consciences haue tasted*; *the power* of it our soules haue experimented, [f] *in subduing the high thoughts to obedience of Christ*, and the blessed [g] *change it* hath wrought, easily acknowledgeth the gift supernaturall; farre aboue, what nature elevated to her highest pitch, if subsisting within bounds of nature, can possibly reach vnto.

c Ierem. 15. 16.

d Rom. 8. 7.

e 1 Pet. 2. 3.
f 1 Cor. 10. 5.
g Psal. 19. 7.

Blest is the soule that feeles it; hee hath heauen vpon earth: thus discerne it, and rest assured of thy gracious estate. 1. The rate *its* [h] *valued at, is aboue that of Gold, and Siluer.* 2. The soule that tasts it, [i] *searcheth for it as for Siluer; with all the might gets this vnderstanding.* 3. [k] *Mournes for deprivall*, as *Rachel* for her children. 4. Is in a measure satisfied, neuer [l] *fated with the pleasures* of it. 5. A [m] *beautie it sees in the very feet of them that preach it*; loues the ground they goe on. 6. *Hates as Hell* the adulterates, [n] *opposeth to euery opposite of the truth*, and proceedings of it.

Vse 1.

h Matt. 13. 46. Psal. 119. 72.
i Prou. 2. 4.
k Psal. 84. 2.
l Psal. 84. 2.
1 Pet. 2. 2, 3.
m Rom. 10. 15.
n Gal. 2. 5.

You that loue your soules, fasten on them this loue of truth. 1. If depth of learning, profound mysteries be it that your mindes affect, loe here what [o] *Angels themselues loue to prie into*, reioyce to [p] *learne in the Church.*

o 1 Pet. 1. 12.
p Ephes. 3. 10.

2 Pleasing to the vnderstanding is the knowledge of truth. *Verum is bonum intellectus*, the halfe happinesse and perfection of the vnderstanding. Here see such as no Science elſe reueales: *God as he knowes, and reueales* his owne being, and manner of existence. The true meanes of *reconciling man to God*; and what all the wits of the world in vaine turmoiled and puzled themselues to finde out, the *way and meane of true tranquillitie.*

3 Oh [q] *taste and see how gracious the Lord is*; experiment a while the power of this truth: What wonders will it worke in thy soule, may it there sway? Those turbulent

q Psal. 34. 8.

παθῶν, passions of sensuality, which wisdome of morall heathens laboured vainly to captiuate to right reason, *this shall* r *subdue*, the miserable bondage vnder sinne and Satan, whereunder who groanes not? This s *truth shall free thee from.*

r 2 Cor. 10. 5.
s Iohn 8. 32. & 17. 9.

4 And if ἐυθυμία, true tranquillity of minde, t pacification of conscience be that we long for, behold it published, conueyed, wrought by the *Gospel of peace*, the *word of faith*, reacheth to vs wherewith *we* u *may assure our hearts, in the very terrour* of the last day.

t Phil. 4. 7.
u 1 Iohn 3. 19.

5 And this is *that* * *power of God to saluation*, the *word of saluation, of life*; *Renealing*, working the x *knowledge of God in Christ*, leading to the beatificall vision, the fruition of the glorious God-head. If these amiable fruits sway vs not, Oh yet let the terrour of the Lord moue vs, thus its specified.

* Rom. 1. 16.
x Iohn 17. 3.

VERS. 11, 12.

And for this cause God shall send them strong delusion, that they should beleeue a lye.
That they all might be damned, who beleeued not the truth, but had pleasure in vnrighteousnesse.

THe words seeme intended to farther explication of the miserable estate of men seduced by Antichrist for not receiuing the loue of truth. And for the maine, to worke in vs the more feare of slighting such grace of God offered in the Gospel. The argument, drawne from the punishment dreadfull, and to be trembled at, wherewith God plagues such as regard not the Gospell, the word of truth. *For this, God shall send them strong delusion, &c.*

Particulars considerable are: 1. The Iudgement. 2. The Inflicter. 3. The issue. 4. The cause meritorious.

1. The Iudgement is strong delusion to beleeue a lye. Greeke, ἐνεργειαν πλάνης, which some interpret, *Efficacissimam quandam deceptionis vim.* Others, *Vim intus efficacem*

cem & operatricem. Our English, strong delusion: Whether πλάνη actiuely denote imposture, or passiuely, the fruit of such deception, Errour is not curiously to be disputed: The words to my apprehension sound, *strongest impressions of errour* fastened vpon their mindes, by that great Imposture, the instrument of the Lords vengeance. Conceiue it to imploy two things. 1. *Infatuation* and besottednesse, so great as that errours palpable, and such as may be felt, are entertained for truth. 2. *Pertinacie* and stiffnesse in adhearing to them, incorrigible, that no perswasion, nor affright from God or man can reclaime them from.

De primo: Infatuation, Haue you euer read the Lord describing the sottish dotage of idolatrous Iewes? Hee *burneth part thereof in the fire: with part thereof he eateth flesh;* y Isai. 44. *he rosteth rost and is satisfied, he warmeth himselfe, &c.* And *the residue thereof he maketh a god euen his grauen Image: he falleth downe to it, and worshippeth it, and prayeth vnto it, and saith, deliuer me for thou art my god. And none considereth in his heart, neither is there knowledge or vnderstanding to say, I haue burnt part thereof in the fire; I haue baked bread vpon the coales thereof, I haue rosted flesh, and eaten thereof: And shall I make the residue an abomination? Shall I fall downe to the stocke of a tree? A deceiued heart hath turned him aside, &c.*

No whit lesse is Popish infatuation. Semble to your selues a Papist prostrate before his breaden god. He knowes it the Bakers composition; sees, toucheth, tasts it bread, cannot be ignorant, it goes out at the draught. Yet adores and prayeth vnto it, saying, Deliuer me, for thou art my God. *So hath God* z *shut their eyes, that they cannot see, and* z Isai. 44. 18. *their hearts that they cannot vnderstand.* Like may be obserued in many other their absurd opinions, contrary to sense, reason, all sound Authority.

See it in that grand gull, mother of all infatuation to the people: 1. As an Article of Faith it must be holden, that *the Pope cannot erre dogmatice*; in matter of Faith propounded to the people to be beleeued, though in life he may be a deuill incarnate, in his studie and priuate iudge-

ment, and heretique; yet in his publike decisions pronounced *ex Cathedrâ*, he is, as Prophets and Apostles, of vnerring spirit. Such vertue hath that chaire had, euer since the dayes of Pope *Ioane*.

2 Next, that to the Pope so resoluing, the people owe *cæcam fidem*, as regulars to superiours, blinde obedience: what is, if this be not, strong infatuation?

2 *Pertinacie and incorrigible* stifnesse, parallel to that of hardened Iewes, whom neither fulfilling of Prophecies, nor power of Christs miracles, nor euidence of truth, nor sanctity of his life, nor blustring of heauen, nor quaking of earth, nor rending of temple, nor any thing could bring from perswasion of the *Messiahs* temporall Kingdome, nor win to embracing of Iesus for the *Christ of the Lord*. No lesse is stiffnesse of errour in the vassals of Antichrist. May we say in Papists? Whom neither euidence of Scripture, nor suffrage of Fathers, nor consent of Councils, nor blood of Martyres, nor sword of Magistrate, nor discouery of Antichrist, nor consumption of his Kingdome, nor, I am perswaded, ruine of that Babylon, can win from palpablest errour.

Vse 1. Wonder not to see Papists vnreclaimeable, its strong delusion sent vpon them. I know not how their very pertinacie preuailes with many; and halfe perswades they haue cleare euidence of truth, suffering for their religion to losse of goods, of liberty, of Country, of life. Let me relate what once passed from a Papist, after much conference and hot dispute, brought to stagger, and halfe inclined to change his Religion: *that if he turned, he would sure turne Puritan; Sic viuant sinlis vitia.* And why? In them onely of all the party aduerse to Popery, he had obserued some conscience; because some suffering for their profession: the rest he obserued (slanderously I hope) Time-seruers. In Religion, as *Cushi* in policy, [a] *whom the Lord and this people and the men of Iudah shall chuse, his will I be.* Oh woe is me, that euer it *should be heard in Gath*, or *published in the streetes of Ascalon:* I hope, I perswade my selfe better things of many. That delusion should preuaile more with

a 2 Sam. 16. 18.

Papists,

Papists, than cleare reuelation of the truth with vs whose stile is, Protestants. But to the point. 1. Not all stiffnesse is constancie; there is pertinacie in errour; witnesse those Priscillianists and Donatists of *Austins* time, who chose rather to leaue life, than to correct their heresie, which gaue him occasion to remember from *Cyprian*, *Not the punishment, but the cause was it that made the Martyr.* 2. And consider, 1. how potently shame of seeming inconstant, preuailes with many, through ambition and vaine-glory, to perish in their errour. 2. How fitted to humour of nature that whole Religion is, 1. giuing it share in the glory of Saluation: 2. loosing those strict bonds of Sanctity, wherewith truth bindes: 3. how deepely fastned in their mindes that Principle is; *Its of necessity to salvation to live and dye in the Romish faith, in subiection to the Bishop of that See.* What will not one of Beatitude doe? *Skin for skin, and all that a man hath, will he giue for his life*; much more for his soule. That no man should stagger, because they are *setled vpon their Lees*; the *delusion is strong* which is sent vpon them.

But *obsecro per Iesum, beware how you be carried away with the errour of the wicked, and fall from your owne stedfastnesse*; 2 b 2 Pet. 3. 17. lest the Lord giue you vp to like infatuation, and pertinacy in errour. There may be obserued in many, that *infidelis fiducia*, *Bernard* speakes of; to complement with the times, in hope to keepe the minde free from taint of errour; inconfidence of at least, *Timely Reuocation.* But, 1. hast thou a promise of returne? 2. and not rather dreadfull threats of permitting to finall Apostasie? 3. Its easie to headlong thy selfe, as the deuill tempted Christ, *from the pinacle of the Temple.* But canst thou then without miracle, stay thy selfe from irrecouerable falling? It goes as a Iudgement on their soules, who thus run into errour, *to be giuen vp to pertinacie*; stiffenesse therein so stiffe, as can neuer be altered. *Errare possum*, saith Saint *Austin*, meaning through ignorance: *Hæreticus esse nolo*; pertinacious, he meanes, in errour. *But if we sinne willingly after we haue receiued the knowledge of the truth*: what lesse c Heb. 10. 26.

iudgement may wee expect, than ſtrongeſt deluſion? ſottiſheſt infatuation, pertinacie incorrigible?

2 The inflicter of the Iudgement, *God*; *God ſhall ſend them ſtrong deluſion*: like phraſes ſee frequent, *Iſai.* 6. 20. & 44. *Exod.* 9. 3. doth God lead into errour, or confirme therein? *Reſp. Efficaciter* meane you? *Abſit!* he neither deuiſeth the errour, nor propounds it to be beleeued: he is God of truth; louer of it: *Errour and* [d] *lyes, haue another father.*

d Iohn 8. 44.

2 Nor enclines he the minde to aſſent, or the will to embrace it. *God is not Author of that, whereof he is vlter. Fulgentius.*

But when he is ſaid to harden, to blinde, to deceiue, vnderſtand it thus: as a iuſt Iudge 1. he giues liberty to Satan and his inſtruments to attempt, to impreſſe it. Its ſaid, *The Lord was angry with Iſrael*, and [e] *he moued Dauid to ſay, Goe number Iſrael and Iudah*: yet elſewhere its ſaid, [f] *Satan ſtood vp againſt Iſrael, and he prouoked Dauid to number Iſrael.* 8 God *permiſſiue*; Satan *efficaciter*: or,

e 2 Sam. 24. 1.
f 1 Chro. 21. 1.
g Acts 14. 16.

2 *Denies or withholds* Grace which ſhould hinder their giuing way to errour: or,

3 *Withdrawes Grace* giuen, which onely hinders preuailing of Satan, or inclination of nature to ſuch errour or pertinacie therein. Schooles thus. God concurres to euill; not *poſitiuè*, but *priuatiuè*: not *efficienter*, but *deficienter*: his Acts in theſe *pœne mirabiles*, as *Caietane* termes them, which are ſo Gods puniſhments, that they are alſo mans ſinnes, are three. 1. 8 *Deſertion*, leaning to our ſelues. 2 [h] *Tradition*: deliuery of vs ouer to the power of Satan, and ſwing of our owne corrupt inclinations. 3. And which reſults of both, *voluntary* [i] *permiſſion*: not hindering the errours or ſinnes, which except he hinder, will be. Thus and no otherwiſe ſends God deluſion. And thus hath God his finger in theſe ſpirituall Iudgements: theſe ſinfull penalties, or penall ſinnes.

g 2 Chro. 32. 31.
h Rom. 1. 24, 26, 28.
i Acts 14. 16.

Doe we prouoke the Lord to Anger? are wee ſtronger than he? Behold what variety of plagues he hath in ſtore for the children of diſobedience: plagues for body, for ſoule

soule, which are the most dreadfull: thus number them. 1. *desperate horror.* 2. *Hardnesse of heart.* 3. *Blindnesse of minde.* 4. *Obstinacie in errour,* in euill. At these tremble: they are in their height, plagues peculiar to reprobates, *the vessels of wrath prepared to destruction.* Its fearefull when God permits a man to errour, damnable in the merit: much more to be trembled at, when he includes all possibility, or hope for returne out of errour. Amongst other causes that is a principall, reiecting loue of truth.

3 The issues of the Iudgement. 1. Beleefe of lyes. 2. And which followes it, eternall damnation.

De primo. To beleeue a lye: where are two things. 1. Their Act, *beleeuing.* 2. The matter or obiect, *a lye:* whereof first, It presents to vs in shortest *compendium* description of Antichristian faith, and Religion; reduced to a word; its in plaine English, *a lye:* Take it as *Nomen speciei.* A Religion, a doctrine compacted of leasing. *They speake* [k] *lyes in hypocrisie:* particularize where they dissent from vs.

k 1 Tim. 4. 2.

Its a lye that God loues to be suited vnto by Saints and Angels mediatours: his charge is; [l] *Call on mee:* his encouragement, *to goe* [m] *boldly to Throne of Grace:* to *draw* [n] *neare with a true heart in full assurance of faith:* nor hath he ordained vs any other mediatour of [o] *Intercession,* but the *same that is of Redemption,* euen the *man Christ Iesus;* the high *Priest* [p] *sensible of our infirmities:* compassionate farre aboue the measure of men and Angels.

l Psal. 50. 15.
m Heb. 4. 16. & n 10. 22.
o 1 Iohn 2. 1, 2. 1 Tim. 2. 5, 6.
p Heb. 2. 17, 18. & 4. 15.

A lye, that our workes are meritorious being done in Grace. The *staines of our righteousnesse, are no lesse than* [q] *menstruous:* by the Prophets confession: and he speakes, saith *Bernard, non minus vere quam humiliter.*

q Isai. 64. 6.

A lye too palpable, that man may supererogate, exceed what in duty he owes vnto God. When [r] *all in our power is commanded:* and in *doing what is commanded, wee doe* [s] *but dutie:* nay, when in [t] *many things we sinne all:* in our best performances, are defectiue in the degree and measure of doing.

r Mar. 12. 30.
s Luke 17. 10.
t Iac. 3. 2.

A lye against Sense, Scripture, all sound authority that Baptisme takes away all whatsoeuer hath proper reason and nature of sinne. When still in experience remaine [u] *propensions to euill*; and *Pauls* stile of Concupiscence is, *still sinne*; somewhere *the sinning sinne*: not onely because punishment of sinne, and cause of sin; but because it selfe is sinne, as Saint *Austins* sentence is.

[u] Gal. 5. 17.
[*] Rom. 7. 8, 9, 11, 13.

A lye that soules passe hence to paines of Purgatorie: when Scripture auoucheth, they are [x] *in Refrigerio*; *receiue comfort*, [y] *and rest from labours*.

[x] Luc. 16. 23. 25.
[y] Apoc. 14. 13.

A lye too derogatory to the perfection and fulnesse of Christs once offering himselfe, that thereby morrall sinnes onely are expiated; and commutation onely of eternall into temporall punishment, merited by his passion; when the [z] *bloud of the Sonne of God purgeth from all sinnes*; that *one oblation* [a] *perfits for euer them that are sanctified*: and his *being made curse for vs, hath redeemed vs from the whole* [b] *curse of the Law*. I spare farther particularizing.

[z] 1 Iohn. 1. 9.
[a] Heb. 10. 14.
[b] Gal. 3. 13.

But why haue they taught their tongues to speake lyes? *Or why hath Satan filled their hearts to lye vnto the holy Ghost*. Me thinkes I may dare say, In many their Assertions, their lying is, as *Austin* describes it in strictest sense, a *going against their owne mindes*, in vttering vntruths: the more abhorrent let it make vs, from their *doctrines of deuils*.

2 Their behauiour towards these lyes, is *to beleeue them*. Beleeuing implies two things: 1. Firmenesse of Assent. 2. Setlednesse of of adherence: *de primo*, There are foure degrees by which the minde proceeds to Assent of Faith. 1. *Doubtfulnesse*, when the minde hangs in *æquilibrio*, in euen poize, without propension to either part; as in *Israelites*, [c] *halting betwixt two opinions*.

[c] 1 Reg 18 21.

2 *Suspition or coniecture*, when it begins tremblingly to encline rather to one part than the other: supposing perhaps, possibility of truth in the Article propounded; as in *Agrippa*, [d] *Almost thou perswadest me to be a Christian*.

[d] Acts 26. 28.

3 *Opinion*, when the Assent is for the time somewhat setled,

setled, from apprehension of probability in the proposition opined: yet not without feare, lest the contradictory be more true. As in *Temporaries, Matth.* 13. 21.

4 *Faith*, wherein is firmenesse of Assent and perswasion that the doctrine taught is vndoubtedly true. And of this nature, is that which is here made issue of *strong delusion*.

2 Whereto if be added *Resolued adherence*, ye haue the full and entire generall nature of Faith. And its applicable as well to falshood as to truth: whence, Faith, according to the double obiect, is made two-fold: 1. *False faith*, when the matter or thing beleeued is false: then be the perswasion neuer so firme, yet the faith is false, though not in the act, yet in the obiect. 2. *True Faith*, when the obiect is true: and the assent and adherence firme and vnwauering.

The misery of Papists here pointed is, *that they beleeue a lye*, A misery indeed, when God giues ouer a man to be falsified in his Faith: 1. Into what [e] enormities of sinfull practice, doth blinde zeale for supposed truth, transport many? 2. What wonderfull [f] paines take such to goe to hell?

e Acts 26. 9. Iohn 16. 2.
f 1 Reg 18. 28.

Once fasten the perswasion, that its lawfull or meritorious to murther Heretiques, they spare not Kings, the Lords annointed. Settle them in beleefe, that *Faith plight to Heretiques needs not be kept*: swearing, forswearing is not scrupled, *dummodo ob Rem. Quid multa*: I doe not thinke Papists sinne all as *Pauls* monisht Heretiques, [g] αὐτοκατακριτοὶ: rather as *Pauls* selfe before Conuersion: [h] *thinking they ought to doe, what they doe against the cause of truth*. But such are the fruits of falsified faith.

g Tit. 3. 10.
h Acts 26. 9.

The more heedfull should wee bee against causes and meanes of it. Thus you may number them. 1. Shut wee our eyes against light, our hearts to loue of truth? Its iust with God, to giue ouer to beleefe of lyes. 2. And why so slightfully regard we euidences or authorities brought to auouch doctrines as being *de fide*? Are Churches, Councels, Popes Authentique, of selfe credit? or must Faith be resolued

Vse.

resolued *vltimate* to them? *To the* [i] *Law and Testimonie. Search Scriptures, though* [k] *Apostles,* [l] *Angels teach you.* The *foolish will beleeue euery thing: But the prudent considers his steps.* 3. *Be not wise in your owne eyes, but feare the Lord and depart from euill.* Pride, security, sensuality, hazard to misbeleefe: of such condition and quality haue beene antique Heretiques.

That they all might be damned, &c. 2. The penall issue; damnation. κριθῶσι, for κατακριθῶσι; iudged for condemned frequent in Scripture, *Iohn* 3.17. *& alibi passim:* shewes it their issue or Gods intention? *Resp.* You may without errour thinke it spoken *intentionaliter*, and not onely *consecutiue.* God intends punishment of sinne, and not onely orders a connexion betwixt them. Howsoeuer, it should seeme Antichristian errours, Popish misbeleefe is such as shall damne their sectaries, except perhaps God giue [m] *Repentance to come out of the snare of the deuill:* Saint *Peter* calls them [n] *damnable heresies:* the words may be rendred damning or destroying heresies, αἱρέσεις ἀπωλείας. Saint *Paul,* [o] *Doctrines of deuils.*

Are any such taught and beleeued of *Romanists? Resp.* What thinke you of Iustification in part by workes of the Law; Is it not a damned, a damning lye? who so is in this Article but so erroneous, if *Paul* say true, *he is fallen from* [p] *Grace, and Christ shall profit him nothing.* What of congruent merits afforded by nature? of freedome and power natiue in the will excited, to apply and determine it selfe to Gods gracious perswasion? Is it not more than halfe Pelagianisme? what of expiating sinnes of quick and dead by pretended vnbloudy offering of Christ in their Masses? I spare mention of errours in practice: whose grounds yet doctrined are no lesse than hereticall: to commit fornication, is not heresie, but vnchastity. But to doctrine, that its lawfull to commit fornication, is to doctrine heresie: to beleeue it, is to beleeue the *damned heresie of* [q] *Nicolaitans.* To worship God in an Image is not heresie but Idolatry. But to teach or beleeue, that God must, may so bee worshipped, is to teach and beleeue no lesse

[i] Isai. 8. 20.
[k] Acts 17. 11.
[l] Gal. 1. 8.
[m] 2 Tim. 2. 25, 26.
[n] 2 Pet. 2. 1.
[o] 1 Tim. 4. 1.
[p] Gal. 5. 4.
[q] Apoc. 2. 15.

lesse than destroying heresie. To murther Kings supposed hereticall or Tyrannous, is not heresie, but Sacrilegious cruelty. But to teach or beleeue it lawfull or meritorious to doe violence to the Lords annointed, is cursedly hereticall, &c.

You may in foolish, or rather cruell pitie, promise life to impenitent Papists; I meane, that repent not their Papisme, *besides all their other sinnes*; nor reuoke their errours: for my part I beleeue Saint *Paul*, their errours in faith are such as *shall damne them.* Saint *Iohn*, *that the* [r] *Beast and false Prophet with all their impenitent sectaries shall be cast into the Lake of fire.* *Vse* 1. [r] Apoc. 19. 20.

Iaduise as Saint *Iohn*, [s] *Come out of her*, keepe out of her *all ye the Lords people* that loue your soules; *Saue your selues from that vnloward, that cursed generation.* If Papists may be saued, we haue needlesly separated: if they *hold the head*, the foundation in such sort and degree as to be capable of saluation. Antichrist may bee as Christ, a *Iesus to Gods people.* Their end, if *Paul* say true, is damnation. 2 [s] Apoc. 18. 4.

4 The cause is euident, and the crime is of that high nature, that Iustice of God in inflicting such vengeance, is easily discerned: for 1. they *beleeue not the truth.* 2. *Haue pleasure in vnrighteousnesse.*

De primo: *who beleeued not the truth. Truth* to which beleefe is denied, vnderstand not euery Truth. What if a man held as *Anaxagoras*, that the Snow is blacke; could not be induced to beleeue it white: or as *Copernicus*, that the heauens stand still without motion, the earth mones, and were refractary to all contrary perswasion. Heretiques or Infidels you might call such in Philosophy: howbeit discredence of such truths doth not preiudice any in his saluation. Truth vnderstand as *Paul* interprets the Gospell: *the word of truth which is the* [t] *Gospell, Eph.* 1. 13. so stiled either κατ' ἐξοχὴν as the most excellent, eximious, comfortable truth God euer reuealed to man: else in opposition to those shadowie resemblances wherein God presented Christs merits and benefits to the faith of *Iewes*; [t] Col. 5. 5.

Iewes; in Sacrifices and other Ceremonies: whereas to vs nakedly he hath afforded the realty and truth of what they foreshadowed: see *Iohn* 1. 17. *Grace and Truth came by Iesus Christ.*

Infidelity is of two sorts: 1. of pure Negation; such in Pagans and Turkes to whom God neuer yet vouchsafed the word or meanes of faith. 2. of euill disposition, *when the price is put into the hands of fooles to get knowledge, but they haue no heart*: the doctrine of faith vouchsafed, but credence denied vnto it. Such in children of the Church, whereof apertly this Scripture must be vnderstood.

There are two kindes or degrees of it. 1. Totall respecting the whole word of God, all Articles of faith. 2. Partiall; where part of the Gospell, some Articles of faith, or something belonging to euery Article is beleeued; howbeit towards some points, or the full sentence of some one or more men are incredulous. Example. That faith in Christ was necessary to saluation, false Apostles amongst *Iewes* denied not. But that it alone, or the obiect of it. Christs merit, entered our Iustification, or made it perfit without workes of the Law, they beleeued not, were therefore in part Infidels, &c.

But is infidelity in any sort chargeable on Papists. Behold, they confesse to beleeue the whole word of God in old and new Testament. The three Creeds they admit entire into their faith: how then may we charge infidelity on them?

Resp. Two things I command to euery one desirous herein to expedite himselfe. 1. As in an oath imposed, the forme is to speake truth, the whole truth, and nothing but the truth. So in faith its required that truth, whole truth, nothing but truth be beleeued. If any thing but the truth be beleeued, they are falsified in their faith; *vt supra*, they beleeue a lye: If the whole truth be not beleeued, they are culpable so far of Infidelity. How Papists are falsified in their faith, so as they are chargeable with damned heresie, we haue showne before; how they are Infidels notwithstanding their professed beleefe of all Articles of the Creed you may

thus

thus conceiue: inasmuch as they beleeue not all Articles in their full sense taken. Thus in a word. 1. The all-sufficiency of Christs meritorious passion they beleeue not. 2. Nor his propriety incommunicable in his office of mediation. *Exemp.* That Christ suffered vnder *Pontius Pilate*, was crucified, dead and buried, went downe to hell, Papists beleeue: but did not, doe not Iewes so? who doubts but they beleeue the generall history of Christs passion as it is articled in our Creed, recorded in the Gospell; yet are Iewes Infidels in those very Articles. Why? they beleeue nor cause nor auaile of his passion; which is the life of Euangelicall truth couched in those Articles: the cause [u] *our sinnes*, not his owne; the auaile, our [*] *Redemption and Iustification.*

u Rom. 4. 25.
* Heb. 9. 12.

Yet its true, both cause and auaile Papists in a sort beleeue, that he died an Innocent, for the Nocent, to expiate our sinnes; Where then is their Infidelity? that in suffering he intended expiation of all sinnes *mortall and veniall*; discharged vs of *all guilt*, and obligation to *all punishment* temporall and eternall; they stilly deny; our selues must satisfie for veniall sinnes; procure discharge from temporall punishments by our owne voluntary passions, and penous good workes.

That Christ is mediatour of Intercession and Redemption Papists beleeue; herein are Orthodox in faith: that he is the [x] *sole meritorious mediatour of Intercession and impetration*, they beleeue not; herein they are Infidels. Saints and Angels meritoriously intercede for vs, that is the lye of their faith: *sic de Reliquis.*

x 1 Tim. 2. 5.
1 Iohn 2. 1, 2.

2. Next let be considered; the generall acknowledgement of Scripture and all doctrines contained in Scripture to be of God, acquits not of particular Infidelity: for what if hereticall sense bee forced vpon the letter? and in that false sense bee beleeued; there is a lye vnder that faith; there is Infidelity, if to Scriptures in right sense taken credence be denied. *Exemp.* That the Text in *Iohn, Father, Word, and Spirit are Yone*, is Gods word, no Antitrinitary denieth; but that oneness is by consent of will, thats the lye

y 1 Iohn 5. 7.

lye in their faith: not by Identity of Essence, is their Infidelity: that faith iustifieth in the sight of God, Papists denie not: But as a quality principall in vs, and as the beginning and first step to iustice, which they imagine inherent in vs; thats the lye in their faith. That as an instrument apprehending and applying the righteousnesse of Christ, for which we are accounted righteous, by which alone we stand iust in Gods sight; this they beleeue not; in this they are Infidels.

3 Lastly, let that be weighed, that in the points which orthodoxly they professe to beleeue, the formall obiect of their faith is not *veritas prima*: but the testimony of the Church; humane faith makes not a Christian, he is no better than an Infidell in respect of diuine faith, who hath no higher reason than humane authority or reason of his beleeuing. Summe vp all, the result is this; who so denies credence to any part of truth couched in any Article, is in that respect an Infidell: who so beleeues the letter of Scripture, not beleeuing the sentence flowing from right Interpretation, is so farre an Infidell; who so beleeues the Gospell onely, because the Church testifies it to be Gospell, not because the Author reuealing it giues such Testimony, is neuer a whit lesse than an Infidell; Such are Papists; *Ergo* Infidels, that is, culpable of partiall Infidelity.

Vse. *My hearts desire and prayer to God for Papists is, that they may be saued*: my hope, that many yet Papists shall be saued. Howbeit, of them which liue and dye Papists, I must professe my charity cannot be so charitable as to thinke they shall be saued. 1. They are falsified in their faith, *beleeue lyes*, no lesse than *damnable heresies*. 2. They are *without faith*, in the points which are the very heart and soule of the Gospell. The good Lord giue them eyes to see, hearts to bewaile and forsake their heresie, their Infidelity: that so they may come out of snare of the deuill, flye from the wrath to come.

2 Their second sinne making lyable to damnation; is *taking pleasure in vnrighteousnesse*. *Theophilactus* interpre-

ter

ter renders, *qui oblectati sunt in iniustitia.* The word signifies a willing, pleasing, selfe-proportion, not without much contentment: vnrighteousnesse, take as before to denote *vniuersalem iniustitiam*, sinne and wickednesse; such should the sectaries of Antichrist be, men finding pleasance, taking delight in their owne and others viciousnesse. A vice or degree of viciousnesse incompatible with Grace. *Salomon* notes it the property of the wicked to *reioyce in doing euill, to deligt in the frowardnesse of the wicked:* Saint *Paul* makes it [a] more heinous than doing euill: Saint *Bernard* to *Eugenius* nothing the seuerall steps whereby men descend to the depth and bottome of desperate contempt, rankes this in the middle: when a man first enters into a course of sinning, especially against conscience, he findes his first fact a burthen intolerable: 2. let him iterate it, of intolerable it becomes *graue* onely, frequent it, of *graue*, its made 3. *leue:* custome it, it proues 4. insensible: 5. not long ere its made delectable. 6. The taste of pleasure makes it desirable. 7. That excusable. 8. By and by defensible: 9. Till at last it becomes *gloriabile*; matter of boasting, to which what can be added in the measure of sinfulnesse:

Is it chargeable on Papists? *Resp.* On no Christians more; I spare mention of their exulting in their owne impieties and Idolatries: perhaps the people thinke they ought so to serue God: But who euer knew Papist other than practicer, abettor, triumpher in the vilest pollutions of that day of rest which God hath sanctified to himselfe from the beginning? And what ioy is it to see or heare the exorbitancies of men of the contrary Religion? what *Dauid* with [b] *Riuers waters* bewailed, *Lot* [c] *vexed his soule from day to day to behold and heare*; partly for the dishonour of God, partly through compassion of the sinners misery: these ioy in *with the ioy of haruest*, or such as they are affected withall, *that diuide the spoile.* But out vpon filthinesse of fornication, the companion of Popish Idolatry: was euer Papist knowne to scruple this sinne? not to extenuate it as veniall? not to excuse it as a trick of youth? to ioy and glory therein as in a point of manhood? *But scatter,*

[a] Prou. 10. 23.

[a] Rom. 1. 32.

[b] Psal. 119. 136.

[c] 2 Pet. 2. 8.

scatter, Lord scatter our *cruell enemies that delight in blood*: strong must the infatuation be, to no lesse than extinction of the light of nature; from which issues reioycing in massacres of Christians, and in spilling of blood; wherein yet the scarlet Whore, and her Sectaries ioy turn to laughter, and as Cannibals, finde sweetnesse in no liquor inebriating more than in blood.

Vse. And yet must we hope Papists so liuing and dying may be saued? Summe vp the whole, thus is their description by properties. 1. Falsifiers in their Faith. 2. Faithlesse towards the truth. 3. Sporting themselues in their deceiuing, taking pleasure in vnrighteousnesse. Belike Heretiques, Infidels, Impenitents may be saued; yet said our Sauiour, *He that* e *beleeueth not shall be damned*: and f *except ye repent ye shall all perish*: or what thinke we? is false Faith, sauing; Is faithlesnesse towards any necessary Euangelicall truth, capable of Saluation? may impenitents hope for Saluation? or is it penitence to delight in sinne? or rather, as g *Gregorie*, *Committa flere, flenda non committere*. Thus I conclude: When Heretiques, Infidels, Impenitents are saued, then shall Papists also be partakers of Saluation. *In hac fide viuo; spero, moriar.* And of Antichrist thus farre: as also of the two first maine parts of the Chapter, Caueat, and Confutation of Errour: followes the Comfort occasionally subioyned.

e Marke 16.16.
f Luke 13.3.5.
g 2 Cor. 7.

VERS. 13.14.

But we are bound to giue God thankes alwayes for you, Brethren, Beloued of the Lord, because God hath from the beginning chosen you to Saluation, through Sanctification of the Spirit, and beleefe of the Truth.

Whereunto he called you by our Gospell, to the obtaining of the glory of our Lord Iesus Christ.

TExt apparently intended to preuent the discomfort and feare of Gods people, likely to arise from meditating

tating: 1. heauy wrath falling vpon sectaries of Antichrist: 2. And potency of Antichrist to entangle in the Snare. The ground of Comfort is their election: forme the comfortable Argument thus, if you please; those whom God hath chosen to saluation, shall not be seduced by Antichrist: God hath chosen you to saluation: *Ergo*, feare not seducement by Antichrist.

The maior hath not onely amplification, but as I conceiue, implicite proofe, from meanes which Election to saluation puts in all the vessels of honour to prepare them to glory: they are 1. sanctification of the Spirit, and 2. faith of truth. Graces opposite to the quality of Antichrists sectaries. They are all 1. falsified in their faith: 2. faithlesse towards truth: 3. such as finde pleasure in vnrighteousnesse: and by consequent not elect to saluation. Thus you may conceiue the frame: Men sanctified by the Spirit, and beleeuing the truth, are out of gunshot of seducement by Antichrist: sith he preuailes onely with men faithlesse and vnsanctified. But all the Elect are sanctified, and beleeue the truth: *Ergo*.

The *minor* whether of the principall or of the prosyllogisme, hath proofe, *ver.* 14. They are called to sanctity and faith, *Ergo*, elected; or *ergo*, sanctified and faithfull: supposing the calling to be effectuall.

Out of the text in grosse arise these documents. 1. How *carefull a Minister in prudence should be to anticipate the feares and discomforts of Gods children*, arising or likely to issue from mention of things so frightfull. *Speake to the heart of Ierusalem* [h]: *put difference: comfort the feeble minded*: so is the charge; such the practice of the [i] great Shepherd of the sheepe, of his holy Apostles and Prophets; especially when iudgements spirituall that coast vpon certaine damnation are mentioned: see *Heb.* 6. 9. & 10. 39. 2 *Tim.* 2. 18, 19. 1 *Iohn* 5. 16, 18.

[h] Iude ver. 22.
[i] Luke 12. 32.

Reasons: 1. this part of the [k] *Right cutting of the word*; sharing to euery one his owne portion.

[k] 2 Tim. 2. 15.

2 Necessity in respect of Gods children, in whose eares the noise of things so frightfull is as the sound of thunder:

partly 1. through conscience of merits to share in like Iudgements: 2. partly through feare of owne infirmity and naturall mutability. 3. Remembrance or sight of many eminent in gifts become Apostataes. 4. Weake apprehension and assurance of Gods loue and their owne sharing in election. 5. Dwelling too much on thought of potent Aduersaries, weake measure of Grace. 6. Forgetfulnesse, or not considering the potency of their supporter, with the like.

3 And its not our least inducement, that hereby they are occasioned and excited to glorifie the grace of God, in exempting them from that fearefull condition.

Vse.

The times I confesse are such as require the spirit of *Iames* and *Iohn*, the [l] *sonnes of thunder* to be doubled vpon Ministers; so not secure onely, but senslesse are most growne of spirituall misery and danger. Howbeit there bee that *mourne in Sion*, that *tremble at the word of God*; for such is requisite the temper and spirit of *Barnabas the* [m] *sonne of consolation*: promiscuous promulgation of terror or comfort sorts not with that prudence God requires in his Ministers.

[l] Mar 3.17.

[m] Act.5.36.

Next, you may notice the maine ground of comfort, Election; so often in like case applied: see 2 *Tim.* 2.19. *Rom.*8.30. *Luk.*12.32.

Most fitly to seale vp solid comfort to Gods children: sith they easily apprehend *that* [n] *foundation sure*; that decree immutable, and of infallible accomplishment.

[n] 2 Tim.2.19.

Vse.

That me thinkes they are imprudently proudly cautionate, who by their good wils will haue all mention thereof enclosed to the chaire in Schooles: not once to be whispered in our Homiles *ad Populum*: when yet 1. Gods Spirit is plentifull in publishing this part of Gods counsell to the people. 2. Nothing more 1. deiects mans pride, or 2. extols glory of Gods Grace in our saluation. 3. Nothing is greater incentiue to Sanctity: 4. nor fills the weary soule with more solid comfort. Prudence in publishing none but allowes; but they are ouer wise who wholly conceale it.

Nor

Nor doe they lesse erre and hinder comfort of Gods people, who make the knowledge of it impossible in state of this life; for then how comforts it? Its not the decree, but our apprehension of owne sharing in that grace, that yeelds comfort to the soule: what, when the *Maior* is assented to, the Elect shall not bee seduced, except I may assume, I am elected, how feeles my soule the comfort? But *de his alibi.*

The generall of the ground for comfort is this; the Elect are out of gunshot of seducement by Antichrist and other heretiques: compare, 2 *Tim.*2.17,19. *Apoc.*13.8. *Mat.*24. 24. 1. Against such *gates of hell prevaile not, Matt.*16.18. 2. Such sinne not vnto death: Yet thus vnderstand.

1 In matters of inferiour nature they may be mistaken; building hay and stuble vpon the foundation, 1 *Corinth.*3. 12,15.

2 In fundamentals also erre for a time; but herein if they mistake, sooner or later God reduceth: See promise *Phil.*3.15. *Iohn* 16.13. *Finaliter*, they erre not in truths of necessary faith.

Vse.

I say as *Peter*, [o] *Give diligence to make calling and election sure*, that ye may haue comfort to *hold fast the hope set before you*; [p] *The foundation stands sure*: But haue eye to *the seale*, it leaues this stampe or impression; *they depart from iniquity, purge themselues from these, who are vessels of honour prepared* to glory. Thus of generals from the body and scope of the text: particulars you may thus number.

[o] 2 Pet 3.10.
[p] 2 Tim.2.19. 20, &c.

1 Besides the manner of propounding with 1. thanksgiuing to God, and acknowledgement of obligation to that duty whereof before? There is, 1. The blessing, *Election.* 2. The author, *God*, 3. The time, *from the beginning.* 4. The motiue, *Loue.* 5. The meanes of execution, *Sanctification and faith.* To which you may adde: 6. The euidence, *effectuall Vocation, verse* 14.

Q. What is election? *Resp.* The generall notion of the word in common apprehension, is the selecting, assuming, culling out of some, with refusall of others; as when its said of *Dauid*, he went *and* [q] *chose him fiue smooth* stones

[q] 1 Sam.17.

out of the brooke, who but apprehends implied a refuſall of the reſt.

In all election and choiſe which God makes amongſt men, ye ſhall obſerue the like, whether it be: 1. *Ad munus.* Or, 2. *Ad media ſalutis.* Or, 3. *Ad ſalutem. De prima:* As in the choiſe of *Dauid* to ſucceed *Saul* in the Kingdome, when his brethren were preſented vnto *Samuel* by their father *Ieſſe*, of *Eliab* tendered to *Samuel*, ſaith the Lord, I haue refuſed him; of the reſt, the Lord hath not choſen theſe. 1 *Sam.* 16. 7, 8, 9, 10.

Dauid to ſcoffing *Michal*, it was before the Lord which choſe me before thy father, and before all his houſe. 1 *Sam.* 6. 21. compare 1 *Chron.* 28. 4, 5.

De ſecundo: In the choiſe of people to the externall meanes of ſaluation, Word, and Sacraments, as all viſible Churches, and euery particular of them are choſen, is not apparent like preferring one people before another, Relinquiſhing and paſſing by others? Can a choiſe be conceited without it? *The Lord hath* [r] *choſen* Iacob *to himſelfe and* Iſrael *for his owne poſſeſſion: dealt he ſo with* [ſ] *other nations? Had they the knowledge of his Lawes? Where then is the* [t] *preferment of the Iew?*

[r] Pſal. 135. 4.
[ſ] Pſal. 147. 19, 20.
[t] Rom. 3. 1, 2.

De tertio: Election to ſaluation, what plainer than that of *Paul*, *Rom.* 9. I haue loued, that is, in loue choſen *Iacob*. What of *Eſau*, I haue hated him, that is, at leaſt not choſen, or refuſed him.

Vſe. That man would wonder to ſee the acumen of *Arminius* and his Sectaries, ſo blunted and obtuſe to abſurdity, when they conceit a generall election, though conditionall, of all and euery man to ſaluation. But tired with Antichriſt, I haue promiſed my backe abſtinence from *Arminius*.

Vſe. But ſure me thinkes, that dotage of *Arminius*. 1. Robs God of *the* [u] *glory of his rich Grace*, which he aimed at in particular election. 2. And caſts a blunt vpon that thankes the veſſels of mercy doe, or ſhould render to their God. Our Sauiour willing to excite his Diſciples to thankfulneſſe vnto God, ſhewes, *the* [x] *preferment they had in his*

[u] Epheſ. 1. 5, 6. Rom. 9.
[x] Matth. 11. 25. & 12. 16, 17.

fauours:

fauours: See also *Psalme* 147. 19, 20.

Kindliest comes it off from that soule, that sees the specialty of Gods fauour towards it; and meditates the many millions of equall condition in nature, passed by in the decree of Election, and left to perish in their sinnes. So let vs vse it.

2 Is it of a certaine number of men? And are the particulars vnchangeably determined of? *Resp.* Why are these questions reuiued? Its ruled long since, that the number of the predestinate is certaine, *materialiter aut formaliter*: and that not onely in *præscientia*, as if God onely foreknew how many, and who should be saued: but in *prædestinatione* also; because the persons are ordained to euerlasting life, *Act.* 13. 48. ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον: those very men and no others. And what else meanes that phrase so often vsed in Scripture, of writing their [x] names in the booke of life?

[x] Luke 10. 20. Phil. 4. 3. Apoc. 20. 15. *Vse.*

Fie on the Dreame, that a Reprobate may become an Elect, an Elect a Reprobate; if one, why not all? And so God wholly faile of his purpose to saue any: and Christ in vaine shed his blood for Redemption of mankinde?

Quest. Is it of infallible accomplishment? So that all the Elect shall vndoubtedly be saued? *Resp.* Fond dotards; *Gods counsels shall stand*: doth the Lord say, and shall hee not doe it? *That* [y] *foundation stands sure.* [z] *Is it possible to deceiue the Elect?* Then notwithstanding the Fathers pleasure to giue the Kingdome, the little flocke [a] must feare. 2. Then *Pauls* comforts so frequent from this ground, are miserable comforts: himselfe, as *Iobs* friends, a miserable comforter: See 2 *Tim.* 2. 19. *Rom.* 8. 30. *Et alibi passim.* Men so Scholasticall cannot be ignorant, what *Scot* saith to the question taken in *sensu composito*. On this foundation let all Gods children build themselues for comfort. On this who so builds, [b] *builds on the Rocke*; the purpose according to Election stands, *Rom.* 9. 11. And the Election obtaines, *Rom.* 11. 7. Notes thus number. 1. Connexion of all graces tending to make vp the new man compleat. 2. Especially when they grow towards abounding. 3. Are

[y] 2 Tim. 2. 19. [z] Matt. 24. 24. [a] Luke 12.

Scot. in pri. dist. 40. *Vse.*

[b] Matt. 7. 24.

vigorous, and operatiue, not suffering to be idle and vnfruitfull in the knowledge of our Lord and Sauiour. By these we may make calling, and Election sure to our selues; and so be assured we shall neuer fall, or faile of our hope of immortality: See 2 *Pet.* 1. 4, 5, *ad* 11.

What the good is to Fruition whereof wee are chosen, is noticed, *Saluation*, that sounds Preseruation, or Deliuerance: From what? If any aske; not so much from misery, or danger temporall, though therein Gods chosen haue a specialty: 1 *Tim.* 4. 8. as from those that concerne *our* [c] *Soules*. As the Angell giuing notation of the name *Iesus* to be imposed on the *Messiah*, explicates, *from our* [d] *sinnes*, the guilt, raigne, punishment eternall of our sinnes, from [e] *the wrath to come*: And which is also implied, aduancement to a state of blessednesse and immortality, *to* [f] *eternall life*; the blessed [g] *Vision* and fruition of the glorious Godhead, *to* [h] *a crowne, an inheritance vncorruptible, vndefiled, and that fadeth not away, reserued in Heauen for vs.* To this blessed, and glorious estate, hath God chosen and ordained vs.

c 1 Pet. 1. 9.
d Matt. 1. 21.
e 1 Thess. 1. ult.
f Acts 13. 48.
g Matt. 5. 8.
h 1 Pet. 1. 4.

Vse.

What now, if not to wealth, pleasure, honor, high calling, the beatitude of men sensuall, and earthly minded? Yet if to be [i] *rich in Faith, Heires of the Kingdome which he hath promised*, is not the preferment greater? Should not this digest pouerty, paine, abasure, all misery earth can fasten on vs? Peuish earthly mindednesse of sensuall nature, how stormes it at dispensations or prouidence; that in these transitory things, worst men haue ofe preferment before Gods children? Thus calme the grumbling of flesh: it hath pleased Gods goodnesse, for after this life to prepare good things for his children, which wicked share not in; euils for the wicked, which his children taste not of: These temporals he makes common to good and bad, that neither the good things should ouer eagerly bee desired, which euill men are seene to enioy; nor euill things too cowardly declined, which best men are most pressed withall. See *riches, &c. reserued for* [k] *hurt to the owners*, becomming instruments of iniustice, fewell to enflame corrupti-

i Iac. 2. 5.

k Eccles. 5. 13.

on,

on, thus thinke, like nature is in thee; and thou wilt say God is Gracious in keeping from like temptations. 2. Next *see your calling, not many Mighty, not many Noble, are chosen to eternall Life*; in that choise thou hast preferment. 3. And [m] *what shall it profit to winne the whole world, and lose the Soule? Oh blessed bee God*, will thy Soule say, *who hath* [n] *blessed me in all spirituall blessings* in Christ Iesus; and, though in temporalties preferred miscreants before me, yet chosen me to Saluation, from which Monarches many are reiected.

[l] 1 Cor. 1. 26, 27.

[m] Matt. 16. 26.

[n] Ephes. 1. 3.

2 The chuser, God, who alone hath disposse *of* [o] *Grace, and Glory*, ἐξουσία, *power and dominion ouer the masse, to make one vessell to honor, another to dishonor.*

[o] Psal. 84. 11.

[p] Rom. 9. 21.

Why quarrels the reprobate part of the corrupted lumpe, that they also, or rather were not chosen? Shall [q] *the clay say to the Potter, why hast thou made me thus?* That any are chosen, is of his Grace, that thou a sinner reiected, is no iniustice. 2. And [r] *who hath giuen him first?* Askest thou why this man rather than thy selfe, or another? He is an absolute Lord. *Friend he doth thee* [s] *no wrong, may he not doe with his owne, what seemeth him best?* Sayest thou he is partiall? Respecter of persons? *Resp.* Its *gratuitous, not debt*, that is here conferred.

Vse 1.

[q] Rom. 9 20.

[r] Rom. 11. 35.

[s] Mar. 20. 15.

How dares dust and ashes intromit so farre into this councell of God, as to prescribe to his wisdome, to forme to that Maiesty rules of Iustice? Why admires it not rather what it comprehends not? As *Paul* [t] θαῦμα; *Plotius* thus; In what I conceiue, I adore him, in what I comprehend not, I admire him. Be willing to be ignorant, of what God hath secreted. God shall lighten things hidden in darknesse: fondly doe we anticipate.

2

[t] Rom 11. 33.

Much doth the Meditation confirme hope of enioying the happinesse purposed to vs, that its God who hath thereto chosen vs. [u] *God is not as a man, that he should lie, nor as the sonne of man, that he should repent*: The gifts and calling of God are without [x] repentance.

3

[u] Num. 23. 19.

[x] Rom. 11. 29.

3 The time, *from the beginning*, that is, say some, of the creation, but elder by much is that decree. *This grace giuen*

x 2 Tim. 1. 9.
y Ephes. 1. 4.
z 1 Iohn 1. 1.
a Iude 4.
b Dan. 9. 7.

before x *the worlds were*, God chose *before the* y *foundation of the world*, πάλαι & ἀπ' ἀρχῆς, though termes properly belonging to time, yet are sometimes transformed to denote what is pertinent to eternity, *that which was* z *from the beginning of the word of life*, sends vs beyond the beginning, to meditate eternity of Christs existence and generation. Idly doth that selfe-conceited dunce criticke, vrge the ὕστερον, when he would proue reprobation to be ordered in time after the fall: Forsooth *Iude* saith, πάλαι, a *of old foreordained to this iudgement*. 1. And why not Election fancied to be in time, because ἀπ' ἀρχῆς? 2. b *Antiquus dierum*, denotes it not Gods eternity? And why not πάλαι of old, that is from eternity, which is elder than time. 3. Is election before time? Then reprobation. Who so chuseth, refuseth also; and when his choise is, then is his refusall. See *supra*.

Vse.

c Rom. 9. 11.

Saint *Paul* from a like circumstance, and farre inferior concludes, that Election is not *ex operibus*, but *ex vocante*. For c *ere the children were borne, before they had done good, or euill, it was said, I haue loued Iacob*. What when it passeth on vs, before the worlds? In eternity? May we not much more inferre; Therefore not of works, or faith, or good vse of free-will?

Obiect. But some of these fell vnder prescience. *Resp.* 1. And why may we not so elude the Apostles argument in case of *Iacob*? There also had prescience place. 2. Prescience is Gods practicke knowledge, and presupposeth ordinance, the act of his will, as being in nature before it, according to our manner of apprehending. Things are not because foreseene; but are foreseene because they shall be. 3. From ordinance, not from prescience issues existence of all things, that deserue the name of things, hauing any solid entity: good things especially, and more especially things morally good, most gratuitous, which fit vs to the superexcedent end: so that to ascribe causality of the ordinance to the foresight of Faith, Sanctity, good vse of Free-will, is vtterly to inuert right order; when from this ordinance as the cause issues Faith, Charity, other Sanctity; and not *è contra*.

4 The

4 The motiue; ***beloued of God.*** That part of the stile most Interpreters conceiue to imply the cause antecedent, or inwardly mouing God to chuse; that is, ***his loue.*** Truth is in the assertion: thence said, *I* [d] ***haue loued Iacob,*** that is, in loue chosen him. Hence is Election euer ascribed to ***Mercy, Kindnesse, Loue, Grace***; that is, gratuitous, free, vnmerited fauour: and to say truth, what else could moue him?

d Rom. 9. 13.

1 No obligation of the Creator to the creature, whose very being, especially in so high a degree as man, is meerely from him. 2. Goodnesse none could be foreseene in the creature, that was to be euill; and [e] ***was so presented to Gods view,*** what time his Election passed vpon it. 3. Election findes vs not good, [f] ***but makes vs so.***

e Rom. 9. 21.

f Ephes. 1. 4.

So that I can but wonder at ***Arminius*** and others, seeking in the vessels of Mercy, the Procatarcticke cause of Election: my fingers itch at them, but the backe akes, onely consider how crossing to the whole Counsell of God, and his proiect in mans Saluation, that proud dreame is, His aime is so to mannage our Saluation, that, 1. ***Man may haue no cause*** [g] ***to glory.*** 2. The [h] ***glory of Grace and Mercy*** be exalted. Therefore decrees he to permit the fall, [i] ***to shut vp all vnder vnbeleefe, that hee may haue Mercy vpon all.***

Vse 1.

g Rom. 3. 27.

h Ephes. 1. 6.

i Rom. 11. 32.

Learne to preserue entire vnto God this glory of his Grace, labour to comprehend the height, and length, and breadth of Gods loue, in thine Election to Saluation. To this end, minde first thy behauiour before calling; ***disobedient, &c.*** [k] ***seruing lusts, and diuers pleasures.*** Secondly, in calling, how not onely God [l] ***preuented thee not seeking him***; but how [m] ***slightfull and refractary,*** thou mayst remember thy selfe to haue beene in thy calling. Thirdly, since calling, how many haue beene [n] ***interruptions of obedience,*** how weake and full of [o] blemishes the best performances. And thus thinke; First, God saw thee such, what time he past choise on thee. Secondly, & if when thou wert, nothing but [p] ***loue could*** moue God to call; how much lesse to Elect when thou wert not?

2

k Tit. 3. 3.

l Rom. 9. 20, 21.

m Iob 33. 14, 16.

n Iac. 3. 1.

o Isai. 64. 6.

p Tit. 1. 3, 4, 5. 2 Tim. 1. 9.

5 The

5 The meanes of execution, ordered to the end, through Sanctification of the Spirit, and Faith of truth.

Are these intended, merits of Election, or rather meanes of Saluation? Merits I meane largely, whatsoeuer hath causality, or is a motiue to induce the Lord to chuse.

Resp. Thus I conceiue, these gifts and their exercise to fall vnder the same ordinance of God with our Saluation, as meanes destined, and so conducing to that end; how then causes mouing to Elect? He hath chosen vs to be holy, *Ephes.* 1.4. To be faithfull, 1 *Cor.* 7.25. *Vt essemus, non quia eramus aut futuri eramus*, is Saint *Augustines* glosse. 2. What Sanctity is that which moues? 1. That of nature? It affordes none. *Quis dabit mundum ex immundo conceptum semine?* 2. That of Grace? Whether the measure incident to this life? Or that perfect in the life to come? 1. That of this life imperfect: *Isai.* 64.6. nor could it bee foreseene otherwise than it was to be. 2. The holinesse of another life? We are then *extra statum merendi & demerendi*: as being *in termino quiescentiæ*, where we receiue, and enioy rewards; procure not reward, or ought tending thereto. 3. These all [q] flow from Election as their cause. And for Sanctity *Arminians* consent, it had no causality in respect of the Election, yet for Faith foreseene are peremptory, that on it rests Election, and is *ex fide præuisâ*.

[q] Matt. 11.25. Exod. 1.4.

And why I wonder Faith, rather than Charity, or other Sanctity? 1. Is it more excellent? Not, saith the Apostle, 1 *Cor.* 13.13. 2. More perfect as it is in vs? Nor that, *Luke* 17.5. *Mar.* 9.24.

3 Next, is not it also part of Sanctity? A prime ingredient? Especially apprehended as they conceit it, respected as a quality or act in vs, and so auailing to Election, Iustification, Saluation: for that it iustifies or saues, as an instrument, and by vertue of the obiect it apprehends, Christs Righteousnesse, they beleeue not.

4 Else how? pleased it God out of his freedome, to respect it more than other gracious qualities, and to assigne it motiue to Election? *Audio.* Indeed, in Iustification it auailes

vailes more than Charity, Hope, Penitence, any other holy quality, or action. According y its fitted to doe, what its appointed vnto, more than any other part of Sanctity; that is, *to*[a] *receiue the gift of Righteousnesse*, for, and by which we stand iust in Gods sight. But the Lord hath assigned it causality, in respect of Election, where finde we? Rather an effect and fruit of Election, therefore no cause, or reason, or condition of it.

[a] Rom. 5. 17.

Take them therefore here mentioned, and meet meanes of Saluation, not Merits, or so much as conditions of Election. And thence learne, that howsoeuer the Decree of Election flow not from meanes, yet implies it meanes congruent, and hath execution thereby. See *Rom.* 8. 30. *Eph.* 1. 3, 4, 5, *&c.*

1 Wherefore obserue necessity of them absolute to the obtaining Saluation, *Heb.* 12. 14. *Marke* 16. 16. *Luke* 13. 3, 5.

2 The decree is not onely of the end, but also the meanes; Elect to be holy, predestinated to the adoption: *Eph.* 1. 4, 5. and not onely to the inheritance.

3 Knowledge of the decree suspended on the meanes, 2 *Pet.* 1. 10. 2 *Tim.* 2. 21.

4 Vessels of mercy, though for the time aliens from the life of God, yet in the day of visitation, called with a holy calling, 2 *Tim.* 1. 9. and so made meet to partake in the inheritance of the Saints in light, *Col.* 1.

Vse. It wonders me to here the desperate inference; if I be Predestinate, I shall be saued, though I neglect, scoffe at Sanctity. Reduce it, thou shalt easily see a contradiction in the termes; the Predestinate vnsanctified, or the vnsanctified of the Elect shall be saued. There are none such, *finaliter tales*, it implies to say it. *God elects to holinesse*, and not onely to Saluation; to *Saluation*, but by *Sanctification of the Spirit.*

More, to see men professing knowledge of the decree and order of it, assurance of their owne personall Election, yet to walke after the flesh. By our study of *Sanctitie we know our Election*, 2 *Tim.* 2. 21. 2 *Pet.* 1. 10. They lye to God

God and men, who profeſſe to know their owne Election,
f Tit. 1. 16. while they are f *abominable, diſobedient, and to euery good worke reprobate*; yea, from any good worke, abhorrent; of any holy gift deſtitute; to any knowne ſinne, addicted.

The meanes ſpecified, are firſt, Sanctification. Secondly, Iuſtification, implied in Faith. The order ſeemes inuerted, but thus conceiue: Sanctification, though poſterior in order of nature, yet is firſt in euidence, and our knowledge; Truth of Faith, Title to iuſtification, being not knowne of vs, till we feele the power of Gods Spirit ſanctifying.

That Sanctity is a meane, Scriptures are plentifull. See *Heb.* 12. 14. 1 *Pet.* 1. 2.

Congruity you will eaſily diſcerne, if you conſider, 1. *The* t *caller*, and chooſer *is holy*. 2. The habitation *ſo holy, that it* u *admits no vncleane thing to enter*. 3. To damne deuils for vnholineſſe, to ſaue men though vnholy, how had it lien open to exception, and quarrell of damned ſpirits?

t 1 Pet. 1. 15, 16.
u Apoc. 21. 27.

There is Sanctity, firſt, x *Ciuile*. So children borne in vnequall wedlocke, to *Theophylact*, are *called holy, id eſt, legitimate*, not *ſpurious*. 2. *Fœderall*; ſo y *all Gods people holy*, all of the Church viſible. 3. *Sacramentall*; ſo Apoſtates z *Sanctified with the blood of Chriſt*, the Sacrament of it, Baptiſme. 4. *Opinatiue*, of Phariſaicall Hypocrites in their owne, and other mens opinion, *holy*. 5. *Reall, and true*, called here the *Sanctification of the Spirit*; vnderſtand not ours, but Gods; as *Rom.* 1. 4. This the marke of Election, meane of Saluation.

x 1 Cor. 7. 14.
y Num. 16. 3.
z Heb. 10 29.

The nature of it is in two things: 1. Purging our hearts from theſe vitious propenſions naturall; a *from all filthineſſe of fleſh, and ſpirit*. 2. Planting in vs as ſeeds of vertuous life, holy qualities, and inclinations; b *fruits of the Spirit*, as *Paul* ſtiles them.

a 2 Cor. 7. 1.
b Gal. 5. 22.

This habituall holineſſe: according are their acts and exerciſe, for they c ſuffer vs not to be idle, and vnfruitfull. 1. A conſtant care, and endeuour to d *keepe our ſelues vnſpotted of the world*. 2. e *Shewing forth the vertues of him* tha-

c 2 Pet. 1. 8.
d Iac. 1. 27.
e 1 Pet. 1. 9.

that hath called vs, in being zealous of euery good worke, or as *Paul* to *Titus*, expresseth it; [e] *denying vngodlinesse, and worldly lusts; walking godly, iustly, soberly in this present euill world*: this they call actuall holinesse. Beginnings onely are here vouchsafed; the [f] *first fruits and earnest of the spirit*. Consummation we expect according to Gods promise in the [g] *new heauens, and new earth, wherein dwelleth righteousnesse*; its comfortable if wee finde truth, though we want perfection of holinesse.

[e] Tit. 2. 12.

[f] Rom 8. 23. 2 Cor. 11. 22.

[g] 2 Pet. 3. 13.

Notes of it thus number, and so make election sure. 1. It goes ouer the whole man, *the* [h] *whole spirit, soule, body sanctified thereunto*, else no part truly sanctified. As the leprosie deriued from the first *Adam*, hath defiled the whole; so the purification procured by the second *Adam*, extends to the whole man.

[h] 1 Thess. 5. 23.

2 The more humble, the more holy: suspect the gifts *that* [i] *puffe vp*, and cause to swell; the exercise, which naught [k] *but vaine glory* drawes out.

Matt. 11. [i] 1 Cor. 8. 1. [k] Matt. 6. 1. 5.

3 The more sensible of defects, the more holy; with graces of sanctification growes vp and encreaseth sight, and sense of wants: wherefore the *more perfect*, the *more* [l] *acknowledging imperfection*.

[l] Phil. 3. 12, 13.

4 Its much to [m] *vndervalue* all earthly blessings, to *fruits of the spirit, the Kingdome of grace and regeneration*: who but Gods spirit, can so farre eleuate man aboue himselfe? the rest see *supra*.

[m] Phil. 3. 7, 8. Psal. 46. Coloss. 3. 1.

And faith or beleefe of truth: the second meane ordered to the attainment of saluation. Nature of it, and what the truth mentioned is, hath beene before explicated; that it is a meane necessary to saluation, Scriptures are pregnant. *Mar.* 16. 16. *Rom.* 10. 10. *Apoc.* 21. 8. *Act.* 15. 9.

Whether sufficient, and so a marke of election if any aske. *Resp.* Not, seuered from sanctification; can that faith saue him? *Iac.* 2. Saint *Paul* intends it not.

This rule remember, when gifts common are made euidences of saluation vnderstand them copulatiuely, so that they haue connexion with other graces. See 1 *Iohn* 4. 15. *and* 5. 5. Else as *Halensis* explicates, intellectuall vertues, faith,

faith, knowledge, are then saving, when they are affective; haue influence vpon the affection, command and draw the will: See 1 *Ioh.* 2. 3. *Gal.* 5. 6.

2 Consider it, *gradu eminenti*, though thou vnderstand it generall faith, so its marke of saluation: gift peculiar to Gods children, who onely feele the conuerting, and comforting power of the word, and haue to their *γνῶσιν*, *αἴσθησιν* ioyned. *Phil.* 1. 9.

3 Take it *cum exercito & efficacia in actibus elicitis aut Imperatis*, so a marke of election; when it [n] *workes by loue*, [o] *purifieth the heart*, *emboldens to confession*, [p] *excites to deuotion*, *&c.*

n Gal. 5. 6.
o Act. 15. 9.
p Rom. 10. 13, 14.

4 Propositions of the Gospell propounded in termes generall, are intentionally particular, and so to be vnderstood: he beleeues not as the Gospell requires it selfe to be beleeued, who onely beleeues Christ gaue himselfe a price of Redemption for sinners; except as *Paul*, hee beleeue; *Christ loued him, and gaue himselfe for him*, *Galat.* 2. 20. Who so beleeues the Gospell as true to him, and particularizeth the generall to his owne person, he onely beleeues *modo competenti*. And thus is beleefe of truth a marke of election; it being impossible for any reprobate, or deuill thus applicatiuely to beleeue, because they want euidence, [q] *testimony of spirit*, whereout it issues.

q Rom. 8. 16.

Vse.

Pretious is faith, more than gold that perisheth. 1. Interessing vs to *Christs righteousnesse*. 2. [r] *Quenching the fiery darts of the deuill*. 3. [s] *Conquering the world*. 4. *Euidencing election*, 5. *Making acceptable our weake seruices*, *&c.* More than any grace assaulted by Satan, in Gods children; which is not the least euidence of the excellencie of it, the greater should be our care to nourish it.

r Ephes. 6. 16.
s 1 Ioh. 5. 4, 5.

Meanes are first, meditations of Gods [t] faithfulnesse and power. Secondly, obseruation of Gods mercifull dealing with others. Thirdly, registring, our [u] owne experiences. Fourthly, vse of Word, Sacraments, Prayer and other deuotion.

t Rom. 4. 21.
u 2 Cor. 11. 10.

VERS.

VERS. 14.

Whereunto he called you by our Gospell, to the obtaining of the glory of our Lord Iesus Christ.

THe second ground of comfort is their vocation; a consequent and fruit of election, yea euidence of it when its efficacious; amplified first by the meane, or instrument, our Gospell. Secondly, the issue and last terme, obtaining glory

εἰς ὃ, to the which thing, whether to saluation, or sanctification and faith, is no matter of curious inquirie; referre it you may to the whole terme of election, to sanctification, faith: so to the state of saluation. 1. * Inchoate fruition of it. 2. *Title and* × *certaine hope of consummate beatitude*, for so it followes, *to obtaine the glory of our Lord Iesus Christ.*

* 1 Ioh. 3. 3.
× Rom. 8. 24. Rom. 5. 2.

Intended it is to fill vp their comfort in assurance of election, and perhaps, anticipates what ignorance, or infirmity might obiect: That the elect are secured from finall seducement we easily beleeue; but are we elected? *Resp.* Doubt not, for *God hath called you*, an thereby giuen euidence that he hath chose you to saluation.

Its a certaine truth, efficacious calling, is vndoubtfull euidence of election. See *Rom.* 8. 30. 2 *Tim.* 1. 8, 9. 2 *Pet.* 1. 10. Those whom hee predestinated, hee called all and onely; with that calling, which Saint *Augustin* out of *Paul* calls, the calling *secundum propositum* perhaps intimating, that the rest are outwardly called *obiter* onely, for the Elects sake, with whom they liue intermingled: hence in calling, he is said to saue vs: to set vs after a sort in possession of saluation, vnderstand it, when he calles vs *vocatione sanctâ*, that is, as I interpret, *sanctificante*, making vs holy: therefore *Peter* bids make calling and election sure, first *calling*, from it thou mayst easily ascend to assurance of election.

Calling implies two things; 1. Inuitement to partake the

the grace of God offered in the Gospell, formes of it yee haue euery where in Scripture. 1 *Hoe, every one that thirsteth, come and buy without money:* 2 *Oh ye fooliſh, how long will you loue fooleſhneſſe? Oh turne you at my correction. I will powre out my ſoule vnto you,* this by the miniſtery of man. And who doubts but in many caſtawayes, there is a ſecret according perſwaſion of Gods ſpirit, to embrace grace offered: I[a] ſtand at the doore and knock, [b] here is the way, walke in it. Farthered alſo many times by firſt benefits. Secondly, corrections, outward, inward, but all in vaine to them in whom the ſeed of election is not: That made our Sauiour ſay, many are called, few choſen; inuited he meanes, but not preuailed withall, ſo, as to be brought out of the power of darkneſſe.

y Iſai 55. 1.
z Prou. 1. 22, 23.
a Apoc. 3. 19, 20.
b Iſai. 30. 21.

2 Preualence, and efficacious perſwaſion of the heart, which in ſome degrees yee may obſerue to haue place in caſtawayes. 1. They [c] *are illightened*, brought to knowledge. 2. To [d] *generall faith*. 3. To a [e] *taſte of the good word of God*, whence iſſues [f] *receiuing it with ioy*. 4. *Feeling powers of the world to come*. So that 5. there is in them *velleitas* [g] *a willingneſſe, ſomewhat faine to be ſaued*. 6. Outward [h] *reformation for the time*. 7. *Seeking and ſtriuing to enter*, yet without ſucceſſe, *Luke* 13. 24.

c Heb. 6. 4.
d 1 Tim. 1. 19.
e Heb. 6. 5.
f Matth. 13. 20.
g Num. 23. 10.
h 2 Pet. 2. 18, 20.

What then is that worke of calling, that ſeales to vs our election? *Reſp.* When the heart is ſo preuailed withall, that its made what its inuited to be, [i] enabled to doe what its exhorted to doe, *Pſal.* 27. 8. *My heart anſwered, thy face Lord will I ſeeke:* [k] *ye haue obeyed from the heart, that forme of doctrine into the which you were deliuered*. The phraſe ſeemes purpoſely choſen, to expreſſe the efficacie of diuine doctrine, in the hearts of his children; as if they were caſt into it, as into a mould, and came forth, bearing the ſtampe and figure of it: See 2 *Cor.* 3. 18.

i Rom. 4. 17
k Rom. 6. 17.

Vſ. Say not now in thy heart, who ſhall aſcend into heauen, to ſearch thoſe Court roles, whither thy name be written in the Booke of life: the word is neere thee, euen in thy heart. That, if thou haue felt it, ſuch as *Paul* deſcribes it, *Spirit and Life*, enabling to be, and doe what it preſcribes,

leauing

leauing impressions of holinesse, mercy, loue, and such like heauenly properties as it selfe breathes, thou maist rest assured of thy calling and Election. Blessed is that soule, that discernes impressions of the Word and Spirit of God in it selfe: Its sealed to the day of Redemption, *Ephes.* 4 30.

Instrument of vocation; our Gospell: vnderstand not an Euangelicall storie written by *Paul* and his Associates, as by *Matthew* and the rest; But their *preaching of the Gospell:* their publishing the glad tidings of remission of sinnes, reconciliation with God, saluation purchased by Christ to all beleeuers. The Gospell is, 1. *Gods*, as the Author and sender of it. 2. *Christs*, as the matter; and next reuealer of it out of the bosome of his Father: *He is the Angell of the Conenant*, 3. *Pauls*, as [l] *a dispenser*, amongst others, *of the mysteries it containes.* Our Gospell; that is tropically, our preaching of the Gospell. [l] 1 Cor. 4. 1.

That the instrument and meane of their, of our vocation: two things commended to our notice: 1. the matter or quality of the doctrine whereby our effectuall calling is wrought; its Gospell, 2. The Act conuersant about it, or the manner of propounding it, when its powerfull to our calling; thats preaching.

Of the first, that its Gospell, and not Law, Scriptures plentifully witnesse. 1. Thats *the* [m] *power of God to saluation*; for it onely *reueales the righteousnesse of God*; the meanes of reconcilement vnto him; therefore *stiled the* [n] *word of reconciliation.* 2. *That* [o] *Spirit*, not Letter; *the ministration of the Spirit*; the ministery by which the Spirit giues life and abilitie to doe what it prescribes. [m] Rom 1.16, 17. [n] 2 Cor. 5.19. [o] 2 Cor. 3.6. 9.

Howbeit, in the conuersion of a sinner, there is vse of the Law, and that ministery of condemnation: 1. to humble the soule swelling with conceit of righteousnesse, by [p] *conuincing it of sinne.* 2. To *make it* [q] *sensible of misery to which for sinne* its lyable. 3. That so it may *be our* [r] *Schoolemaster to Christ*: preparatiue therefore it is to conuersion: yet as *Moses* brought onely to the borders of the promised land, *Iesuah* set them in possession; So the Law [p] Rom. 7. 9. [q] Rom. 7. 9. [r] Gal. 3. 24.

prepares vs a people to Chriſt, the Goſpell makes vs ſo, *Iohn* 1. 17.

Of the ſecond: In what manner propounded? *Reſp.* Preached vnto vs. What call we preaching? *Reſp.* Not euery telling a faire tale in a Pulpit; or ſinging a piece of deſcant vpon a Text: But the 1. *opening* and interpreting of the doctrine of the Goſpell: and 2. the applying of it to the ſtate and vſe of the hearers. Compare theſe Scriptures, *Neh.* 8. 8. *Luk.* 24. 27, 32. *Iob* 33. 23. 2 *Tim.* 4. 2. 1 *Cor.* 4. 24, 5. Whether this be done publiquely *ſuggeſtu* in the Congregation, or in priuate Conference; *de Scripto* or *memoriter*: with a ſet Text or without, matters not to the nature of preaching.

But that this is the meane ordinary of vocation, the meane ordinary *ſine quo non*, Scriptures are plentifull, *Rom.* 10. 14, 17. *How ſhall they heare* to beleeue *without a preacher?* 1 *Cor*, 1. 21. *It pleaſed God by fooliſhneſſe of preaching to ſaue them that beleeue.* Hence the charge ſo ſtrict, to *Timothy* deliuered with ſolemneſt adiuration, *to preach the word*, 2 *Tim.* 4. 1, 2. and *woe to vs*, to whom the diſpenſation is committed, *If we preach not the Goſpell*, 1 *Cor.* 9. ſee alſo, *Ezech.* 3. 18. & 34. 2.

But is not reading the Scriptures to the people preaching? *Reſp.* In large ſenſe it is κήρυξις, a publike proclaiming of the word of God. But ſhall we ſay that preaching which in ſtrict ſenſe Scripture ſo calls? for ſhame, when *Paul* bids *Timothie preach the word*, meanes hee, read it diſtinctly? ſee his owne explication, and drawing that whole into parts, 2 *Tim.* 4. 2. when he commands *to ſtudy to ſhew himſelfe approued, a workman that needs not be aſhamed*: meant he reading diſtinctly? 2 *Tim.* 2. 15. rather *right diuiding the word.* When Chriſt *aſcended on high, and gaue* [t] *gifts to men, fitting them to the workes of the miniſtery* in their ſeuerall degrees, was this amongſt their habiliments?

[t] Eph. 4. 8, 11.

Miſtake not as if I would vilefie publique Reading: I know it Gods ordinance, vſefull and efficacious to the ends whereto its aſſigned: And haue ſo farre expreſſed my judge-

iudgement in my rude notes on the former Epistle. Howbeit would haue no man, in loue of his ignorance, or ouerloue of ease, so farre mistaken, as to thinke he hath done the whole of that *worthy, that* [t] *toyleſome worke of the ministery*, when he hath read faire seruice vnto the people. Nor be so erronious against sense, as to thinke reading that kinde of preaching, which Scripture makes instruments of effectuall calling.

t 1 Tim. 3. 1, & 5. 17, 18.

Of Gods feeling it, and separating it to this vse, other reason we can giue none saue his *εὐδοκία*, 1 *Cor.* 1. 21. Howbeit, Congruence you may obserue, 1 *Cor.* 14. 25. 2 *Tim.* 4. 2. & 2. 14.

And would you pleaſe seriously to view, and compare Congregations wanting this meanes, with those to which God hath granted constant preaching of his Truth, the greatest Antipreacher shall be forced to see as great oddes, as betwixt *Sodome* and *Sion* in her beauty, betwixt ignorance and knowledge, betwixt ciuilitie and sanctity, betwixt corruption and grace, betwixt the sonnes of God, and the children of *Belial*.

On which ground I hope I may without presumption minde my reuerend Brethren of the Ministery, of what *Paul* with solemnest adiuration chargeth vpon *Timothie*, to [u] *preach the word, to be instant in season out of season*: 1. the * *itch of the eares* hath infected the people: that little. 2. [x] *Wolues enter* or insidiat not *sparing the flocke*. 3. *We watch for their soules as those that* [y] *shall giue account*. 4. *Blood of soules cries* lowder, than that of *Abel* which yet God threatens *to* [z] *require of vs, in case of our negligence*. 5. [a] *Woes* are many to rouse vs; with all comfortable promises many to animate and encourage: 1. the [b] *Lord shall be with vs*, to protect our persons, to blesse our ministery: 2. whatsoeuer our issue is, yet are *we to God a* [c] *sweet sauour*: 3. though *we labour in vaine*, yet *our* [d] *reward is with the Lord, and our worke with our God*. 4. If blessing added, such as wee expect, thats 1. [e] *seale to our sending*: 2. *Meanes of our farre* [f] *more glorious reward*.

Vse 1.

u 2 Tim. 4. 2.
* 3
x Acts 20. 29.
y Heb. 13. 17.
z Ezech. 3. 18.
a 1 Cor. 9. 16. Ezech. 34. 2.
b Matt. 28. 20.
c 2 Cor. 2. 15.
d Isai. 49. 4.
e 1 Cor. 9. 2.
f Dan. 12. 3.

To the people I say as *Paul*, [g] *Despise not Prophecie*;

g 1 Thess. 5. 20

slight not this ordinance, without which, where its granted, [h] *none are saued*: Oh the subtiltie of Sathan to alienate mindes of people from this meane of their saluation; forsooth none worse than those that runne after Sermons. Take heed I beseech you, yee be not entangled in crime little lesse than that of blasphemie: if perhaps you impute the notorious lewdnesse of hypocrites, to Gods ordinance, as cause of it, 1. Thus I thinke I may say of such people, as *Ieremy* of his figges; *the* [i] *good none better, the euill none worse.* 2. But this by accident onely, and by secret iudgement of God; not by natiue efficacy of the ordinance.

b Prou. 29. 18.

i Ier. 24. 3.

3

Know them that labour amongst you, and haue them in singular loue for their works sake: such especially as whose Ministery God hath blessed to your soules. By them you haue 1. Christianitie: 2. honour of birth: 3. saluation of soules. *How* [k] *beautifull haue feet of Ministers* beene to *gracious eyes* of ancient Saints? Times are changed: But who so professeth conuersion, yea but confirmation and growth in Grace by our Ministery, and yet delights in disgrace of our persons, publisheth to all men rightly iudging, his no sound feeling the sauing power of our Ministery.

k Rom. 10. & 16. Act. 10. & 16.

2 The issue and terme of calling, *obtaining the glory of our Lord Iesus Christ*: vnderstand it the same in kinde whereto Christs humanity is aduanced, reseruing to him onely his priuiledge in the measure. 1. Cleare vision of God; perfit *renouation of the image of God*, into which we are now translated from glory to glory. 2. Our *bodies made* [m] *like to his glorious* body, immortall, impassible, spirituall, clad with glorious clarity and splendor. 3. Our whole persons aduanced to bee *his* [n] *Assessours in the iudgement of men and Angels.* Such honour haue all Gods Saints: such glory doth Gods calling lead vs vnto, *Philip.* 3. 14.

l 2 Cor. 3. 18.

m Phil 3. 21.

n 2 Cor. 6. 2, 3.

Vse.

Learne to endure the crosse, to despise the shame, [o] *to goeout of the world, bearing the reproach of Christ*: Its [p] a faithfull saying, *if we suffer with him, we shall also reigne with him*: and to be trembled at that is subioyned, *if we denie him, he will deny vs.* And [q] *heires we are of God, co-*

o Heb. 13. 13.

p 2 Tim. 2. 11. 12.

q Rom. 8. 17.

heires

heires with Christ; yet *hac lege*, if *we suffer with him, that we may be also glorified with him.* And of the comfort thus farre: follow the meanes prescribed for preuention of such errour.

VERS. 15.

Therefore, Brethren, stand fast and hold the Traditions which ye haue bin taught, whether by word or our Epistle.

THe meanes are two: 1. Constant cleauing to *Apostolicall* doctrine. 2. *Prayer to God, ver.* 16, 17. 3. The illation of the exhortation from former grounds may not be sleighted.

Therefore stand fast: wherefore? because God hath chosen and called you, and secured you from finall seducement: How flowes the inference? 1. Whether because God requires our endeuours to fulfill his Counsels? thats certaine truth. *Though the Lords foundation stand sure, yet they* [r] *must depart from iniquity, and purge themselues from errours of iudgement and life.* Though *we know we shall appeare with Christ in glory*, yet must *we* [s] *purge our selues as he is pure*: though the *Regenerate sinnes not to death*, yet he [t] *keepes himselfe that the euillone touch him not.*

[r] 2 Tim. 2. 19. 21.

[s] 1 Iohn 3. 3.

[t] 1 Iohn. 5. 18.

2 Else would the Apostle terrifie from negligence, by minding them of so great Grace of God bestowed vpon them? As elsewhere he mindes Gods people of [u] fearefull and irrecouerable state of Reuolters from Grace? that I thinke not, because he is more than opinioned of their Election and Calling; and desires to rid them of feare of Apostasie.

[u] Heb. 10, 25. 26, &c.

3 Or rather doth he encourage and hearten them with hope certaine of attainment? Certainly *there is no such incentiue to constancy in Christian courses, as is the certaine assurance of salvation*: Who so [*] *runnes as Paul*, not *as vp. on uncertainties*, he runs with greatest chearefulnesse and alacrity.

[*] 1 Cor. 9. 26.

1 *The loue of Christ*, whether wherewith he loues vs, or wherewith we loue him, hath in it, in *Pauls* apprehension, vertue little lesse than [x] *compulsory*.

x 2 Cor. 5. 14.

2 The taste and experience we haue had of the sweet beginnings of eternall life in *peace* of Conscience, *ioy in the holy Ghost*, [y] *first fruits of the Spirit*, how doth it rauish affection? and make it *long and strine* for the complement and consummation?

y Rom. 8. 23.

3 And what so much duls affection, or languisheth endeuour, as doth desperation or doubtfulnesse? *Bernard. desperatio & dubietas.*

Vse. That me thinkes there are none so great enemies to the study of sanctity, and constancy in gracious courses, as such as beat off Gods people from assurance of saluation: nor any more misunderstanding the nature and fruits of this Christian certainty. 1. *Its acquired by study of sanctity.* 2. Confirmed and increased by constancy and growth in sanctity. 3. Yea, it selfe most inflames affection with loue of God and care to please him. But we proceed to the meanes prescribed to preuent seducement.

1 *Stand fast and hold the Traditions, &c.* the exhortation as of some Captaine to his Souldiers; stand your ground; hold fast this principall weapon of your warfare, the sword of the Spirit: compare 1 *Corinth.* 16. 13. *Ephes.* 6. 14.

What are these Traditions? *Resp.* Things deliuered to be kept; doctrines especially which they had beene taught.

Traditions they thus difference by their matter: 1. some are *de fide* or meerely doctrinall: 2. some *de moribus*, Ethicall, as you may terme them, tending to informe a Christians life for morall practice, 3. Some Rituall, of externall rite and ceremony either in the worship of God, or in the externall policy of the Church: see 1 *Cor.* 11. & 14. Here, as *Bellarmine*, those *de fide & moribus* rather vnderstood. Which *Paul* yet distinguisheth by seuerall manner of deliuery: 1. some were taught by *liuely voice* of *Paul*, or rather Pastors: 2. some *by his Epistle*: both must be kept and holden *mordicus*.

Popish

Popish inference hence is this; that there are matters of necessary faith and practice which are not contained in the written word of God?

Yet *Paul* assures *Timothy*: 1. the *Scriptures are able to make him* [z] *wise to salvation*: 2. to *furnish the man of God*, the Minister, *to every good worke* of his calling. 3. Wherefore wee are limited [a] *to Law and Testimony*. 4. Wherefore also amongst fathers, the Argument is of force, *Its not written*, therefore *not matter of necessary faith or practice*, *Scriptum doceat Hermogenis officina, aut timeat væ illud, &c. Tertullian. Adoro Scripturæ plenitudinem.*

[z] 2 Tim. 3. 15. 17.

[a] Isai. 8. 20.

In his quæ aperte posita sunt in Scripturâ continentur ea omnia quæ continent fidem moresque vivendi, Austin, & alibi. Credo quòd etiam hinc divinorum Eloquiorum clarissima Authoritas esset, si homo illud sine dispendio promissæ salutis ignorare non posset. Catera vide supra. Contents of Scripture you must understand, not onely what is expressed in so many letters and syllables, but whatsoever may thence by manifest and necessary consequence be deduced: sweetly [b] *Nazianzen*, *Quædam & sunt & dicuntur in Scripturis, quædam verò sunt in Scripturis tametsi non dicuntur.* As that the father is unbegotten, is not expressed in so many syllables in Scripture, yet is collected from what is written.

[b] Lib. 5. de Theologiâ.

Thus informe your selues: 1. Where generals are deliuered, there are all particulars comprised in those generals intentionally deliuered; because generals comprehend their particulars.

2 Where principles and causes are deliuered, there effects are also intended: as being vertually contained in their principles.

3 Where one equall is taught, all of like reason is taught, *quia parium par ratio*: and where is *par ratio*, there is *par lex*: where is like reason, there is like law. So take contents of Scripture, no instance of any point of necessary or but conuenient faith and practice, can be giuen, but what is deliuered in the written word.

As to this Scripture to children it will appeare to afford

no Argument for their concluſion; for what when its yeelded they muſt hold faſt not onely what *Paul* wrote in his Epiſtles, but thoſe things alſo which hee taught them by liuely voice? followes it thence, that ſomething of neceſſary faith taught in no Scripture? *Reſp.* What if thoſe other things taught by word were contained in other Scriptures: then though as well written as not written in theſe Epiſtles, yet no other thing than was written, *Act.* 26. 22. *Teſtifying and ſaying nothing elſe but what Prophets and Moſes ſpake ſhould come to paſſe.*

Elſe how? *Paul* taught many things which he wrote not. *Reſp.* Who doubts? as other Apoſtles and Prophets: but as *Auguſtine*, what they taught and wrote not, belonged rather *ad vbertatem Cognitionis* than *ad Authoritatem Religionis.*

Obiect. But theſe of neceſſary obſeruation? *Reſp.* I yeeld it, yet followes not the generall concluſion: therefore ſomething neceſſary not contained in any Scripture. *Pauls* Epiſtles to *Theſſalonians*, are not all *Pauls* Epiſtles; much leſſe all Scripture. There is *Moſes*, Prophets, Euangeliſts, and other holy men, that *wrote as they were* [c] *inſpired by the holy Ghoſt*: in any of whoſe writings if *Pauls* dictates were contained, it ſufficeth to ſhew inualidity of the inference.

c 2 Pet. 1. 21.

The paralogiſme is too childiſh to deceiue wiſe men, *q. d.* ſomething of neceſſary faith was taught by *Iames* which is not contained in his Epiſtle; as the Incarnation, Paſſion, Reſurrection of our Sauiour. *Ergo*, No Scripture contains theſe neceſſary Articles of Faith: or, *Ergo*, ſomething is of neceſſary faith which is not compriſed in *Iames* his Epiſtle: which who doubts? and yet ſtands the concluſion firme. Nothing is of neceſſary faith or practice, but what is contained in Scripture vniuerſally taken; we returne to *Pauls* purpoſe, and heed his aduiſe as moſt neceſſary and auaileable to preuent ſeducement by Antichriſt and other Heretiques; to keepe vs cloſe without ſweruing to Propheticall and Apoſtolicall doctrine: *that is a* [d] *moſt ſure word*, there while we hold vs, we are ſafe: compare 1 *Tim.* 6. 3, 4.

d 2 Pet. 1. 19.

3, 4, 20, 21. 2 *Tim.* 1. 13, 14. and 3. 14, 15. *Tit.* 3. 9. *Gal.* 1. 8, 9.

True, but this doctrine was in part *tradita* onely, not written. *Resp.* 1. Then was *Irenæus* and other ancients deceiued; whose sentence is, that they wrote the materials of what they preached, and left them so to be rule of faith. 2. Yet who so could assure me of any thing taught by *Paul*, which hee wrote not, I should not deny it greatest reuerence and credit. *Beatius est dare quàm accipere*, though I read not in Euangelicall story, yet I reuerence as Christs speech, because *Luke* hath recorded it. And that prophecy of *Enoch* mentioned by Saint *Iude*, I doubt not to haue beene his prophecie. But as to the Cardinals rules to trie Apostolicall traditions, I finde them vncertaine. For how will he assure me, that any the points betwixt vs controuersed, and pretended to haue foundation vpon Apostolicall tradition, were vniuersally receiued by the whole Church? When all ages haue afforded men most Orthodoxe, that haue otherwise beleeued and practiced. Once I am sure, what they wrote is theirs; what else they spake, no authoritie can ascertaine me. 4. The rule is certaine; they deliuered nothing doctrinall to bee receiued, that is contrariant to what they wrote; for did not the same spirit guide their tongue, that their pen? What now? when I finde direct, or consequentiall repugnancie, and contradiction, twixt their pretended traditions, and writings? Must I thinke such traditions Apostolicall? Heed what is deliuered by Apostles and Prophets; sith vpon no certainty thou canst bee resolued, except by their writings, what they deliuered to be obserued, there to hold thee fast without declining, in all matter of faith, and morall practice.

Lord, that foretimes had beene so prouidently heedfull? How doe I perswade my selfe, Antichrist had beene yet to seeke his faith and religion? Else so palpable in heresie and superstition, as neuer to conuey *his iniquitie in mysterie*. But whiles men thought to mend by adding to written prescripts and ouercredulously gaue way to titles Apostolicall; *Vse* 1.

Apoſtolicall; withall grew wanton and luxuriant in gloſſing and inferring from the ſacred text, mixing withall their Philoſophicall conceits, and language ouer hyperbolicall, vnwittingly they hatch that Cockatrice egge, whereout hath iſſued the Serpent of Papiſme. In euery age inclinations of doctrine, are well obſerued by the century-writers; out of which rags of Fathers heedleſſe opinions, they haue patcht vs vp their Poperie.

2 Yet would God we could by that harme learne caution: I haue long obſerued the [e] *two witneſſes to Prophecie in ſackeloth*, And learning of higher ſtraine, then what ſimplicitie of Scriptures affords, to be much affected by profeſſed Diuines. Fathers, who ſaue he that knowes them not, but reuerenceth? But its ſtrange, when Saint *Paul* muſt be forced to accord with Saint *Auguſtine*, elſe ſcarcely be deemed Authentique. Harſh, when liberty is not permitted, with reaſon and *ſaluâ reuerentia*, to diſſent from their opinions. Saint *Auguſtine* deſired not to be ſo read, nor did himſelfe ſo read others. Too too ſhamefull, when *Ariſtotle* and *Plato* muſt not illuſtrate onely, or explicate, but affront Saint *Paul*. Of all I moſt wonder, how the Barbariſme of Schoolemen hath regained reputation of higheſt learning: and their myſteries ſeene higher, than thoſe *Paul* [f] *heard in the third heauen*; their Sectaries more learned, than hee that, [g] as *Apollos, is mightieſt in Scriptures.*

Mine errour, if yet an errour, Ile confeſſe. Much precious time I haue ſpent in them, led thereto by theſe reaſons. 1. The high eſteeme I ſaw them in, with men whoſe learning and ſanctitie I could not but reuerence. 2. Next, their promiſe, of enabling rationally to conceiue higheſt myſteries of Theologie; at leaſt to defend them, as more rationall than their contradictories. 3. I found them in Moralities, exact, and diſtinct, farre aboue the ordinary rate of our Diuines. 4. Why ſhould a Papiſt in Schoole language be a *Barbarian to me*, as I to him in the language of *Canaan*. 5. Competently I ſeemed enabled to *diſcerne betwixt good and euill*. 6. Conuerſed in them, not *vt transfuga*,

e Apoc. 11. 3.

f 2 Cor. 12. 4.

g Acts 18. 24.

transfuga, but *vt explorator*: especially willing to see the harmonie, like that of harpe and harrow, twixt themselues, and Controuersists of this time. 7. Yet euer with this minde, to subiect them to highest censure: making Scripture my gnomen and canon, after which to exact them. Herein what I haue erred, Lord pardon me; but sure it was farre from me to make them *Lords of my faith*, or of my reason. Nouices, and Neophytes onely I monish, to beware of their inchantments; lest *their mindes be corrupted from the simplicitie of the Gospell.* 2 *Cor.* 11. 3.

As to the people, the monition is this; to beware *of* [h] *itching after nouelties, and turning their eares from wholesome doctrine.* Where will you finde it, but in Scriptures? What when they tell you of fabulous traditions, pretensed reuelations, miracles, and apparitions of Angels and men deceased? Shall any mislead you from the written doctrine? *Gal.* 1. 8, 9. *Deut.* 13. 1, 2, 3. *Luke* 16. 31. Oh fooles and blind: 1. Here is [i] βεβαιωτὴν λογὸν, whereon your soules may build. 2. Here *is* [k] *comfort* solid, and what affords [l] *rest to the soule.* 3. [m] *Direction perfect for guiding the whole life*; what else seeke wee? Yet how wild and wanton are our hearts growne? He is no body now, that tels what *Peter*, and *Paul*, *Moses*, and Prophets haue spoken. Who so can bring to their *Athenian eares*, things *strange and vnheard of*, though neuer so impertinent; who so will *walke in the Spirit, and lye falsely*, he shall be *a Prophet for this people.* So gat Antichrist footing among our forefathers; and if euer by a *postliminium*, he recouer his possession amongst vs, by this meanes it will be. *Hold fast the traditions, you haue extant in Apostles, and Prophets writings*: before them, Popery falles, as *Dagon* before the Arke.

3.

h 2 Tim. 4. 3.

i 2 Pet. 1. 19.
k Rom. 14. 5.
l Ier. 6. 16.
m Psal. 119. 9. Isai. 8.

VERS.

VERS. 16, 17.

Now our Lord Iesus Christ himselfe, and God euen our Father, who hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace.
Comfort your hearts, and stablish you in euery good word and worke.

THe second part of the prescript, for preuention of seducement, prayer vnto God. The carriage seemes to present it as a voluntary act of *Pauls* loue, on behalfe of this people. The intention bends it farther, to the forme of a prescript, and is so to be apprehended, in as much as *Paul* on this occasion, falls to his deuotion. In his example, he prescribes what is most conuenient for them, to procure their establishment.

Certainly it is a principall amongst our compleat Armour, auailing to our standing in the euill day: [n] *Praying alwayes with all manner prayers and supplications in the Spirit*, watching thereunto with all perseuerance; as if it gaue life, and strength to the whole of our πανοπλία. See *Luke* 17.1,2,5. *Psal.* 51.12.

n Ephes. 6. 18.

1 Not onely the first infusion of grace is of God, but to euery act and exercise of grace receiued, is necessarie *nouum auxilium.*

2 The giuer of grace, the same is the perfecter, confirmer, stablisher of it, 1 *Pet.* 5.10. 1 *Cor.* 1.8.

3 What feathers are we, left to our selues, when the least blast of temptation takes vs? 1 *Chron.* 35.31. *Mat.* 26.74. *Gal.* 1.6.

4 When we would doe good, euill is most present with vs, *Rom.* 7.21.

5 Not onely *Iehoshuah*, but we all haue *Satan standing at our right hand to resist vs: Zach.* 3.1. *The Lord rebuke him*, had need be our prayer, *ver.* 2. else whither fall we? *Luke* 22.32.

Vse. It much ioyed mee, amids the wauing, and wauering

of

of our wind shaken *vulgus*, to heare the protestations and vowed resolutions of my people; rather to dye for Christ, than to denie him. How beit, me thought I wanted the elevation and ascent of the minde vnto God, Oh my deere brethren, first, thinke of the little [o] *holdfast goodnesse hath* in our nature; the so nourishment, more than God is pleased to supply. Secondly, weigh how *Adam*, and [p] *Angels*, greater in power and dignity, *fell*, left to themselues. Thirdly, consider how the [q] *Rocke of faith failed*; of an egregious presumer, becomming a frequent denier of his Master. Fourthly, how soone [r] *Galatians were transported, to another Gospell.* Fifthly, minde who said, its a *blessed* thing, to [s] *feare alwayes our owne infirmitie.* Sixtly, how soone *Danid* [t] *was troubled*, when hee but fancied, hee should neuer be moued. Pray rather as *Danid*, hold thou me vp and I shall be safe; and *Lord* [u] *stablish mee with thy free Spirit.* Humble deuotion preuailes, rather than proud presumption. See 2 *Corinth.* 12. To it God giues answer; my grace is sufficient for thee, and [x] *I will perfect my power in weakenesse.* To the rest, thus, *let him that thinkes he stands, of all men, take heed lest he fall*, 1 *Cor.* 10. 12.

o Rom. 7. 18.

p Iude 6.

q Matt. 26. 74.

r Galat. 1. 6.

s Prou. 28. 14.

t Psal. 30. 6, 7.

u Psal. 51. 12.

x 2 Cor. 12. 9.

Particulars obseruable in the prayer, are first the persons to whom its directed. Secondly, the grounds of assurance for audience. Thirdly, the blessings prayed for.

1 Persons; *the Lord Iesus Christ, and God our Father.* In *Athanasius* his time, the inference was sound; Christ is prayed vnto as the Father, therefore God equall with the Father. With good leaue of Papists it may passe current, if to him, as donour of grace, the prayer be preferred.

1 His stile is, [x] *God ouer all blessed for euer.* 2. His properties the same with those of the Father, [y] *omniscience, searching the heart and reines*; omnipotencie, infinite wisdome, &c. 3. Workes the same, [z] *creation*, [a] *sustentation*, [b] *gouernment of the creature.*

x Rom. 9. 5.

y Apoc. 2. 23.

z Iohn 1. 3.

a Heb. 1. 2, 3.

b Heb. 9. 14.

Hold the conclusion firme against Arians. 1. It assures thee of the *all sufficient value of the price* paid for thy redemption. 2. That he is able to saue, and set in possession of

b Iohn 5 17.

1 Iohn 1. 17.

of the purchased inheritance, maugre all the spight, craft, power of hell.

1 The grounds of assurance for audience: 1. Gods fatherly *loue.* 2. The testimonies of his loue already giuen, *comfort, and hope:* more perswasiue to worke assurance of obtaining, none are extant in holy writ. 1. power wee cannot but presuppose in God, and [d] abilitie to *doe abundantly ouer and aboue all that we can aske or thinke.* All the doubt is of his will: What more swayes it than loue? Whose very nature is, *velle amato bonum.* See *Matt.* 7. 9, 10, 11. Specially what our Sauiour hath. *Iohn* 16. 26, 27. Where a little hyperbolically he seemes to exclude the necessitie of his intercession, to impetration; and mindes vs of the selfe propension that is in the Father, to grant whatsoeuer we pray for.

Vse.

Blatterers and bablers in prayer they would make vs, who allow vs no assurance of Gods speciall loue in our adoption. 1. How then shall wee fulfill Saint *Iames* his item; [e] *to aske in faith, nothing doubting?* 2. Or how haue certaine and firme hope of obtaining? When the *doubtfull or disputant about certaintie of obtaining,* may not thinke *to obtaine any thing of God.* 3. And how dare they call God *Father,* who know not they *haue* [f] *receiued the Spirit of adoption?* 4. And hath God [g] *promised in vaine?* Or [h] *precepted vs in vaine,* to aske with assurance of audience.

They say this certaintie quels deuotion, inhibits care of sanctitie. See *supra.* For my part, I know none euer prayed with [i] *more feruency* of Spirit, then our Sauiour. *None that was euer more* [k] *holy, harmeleſſe, separate from sinners.* Nor any, that was more *assured of Gods loue.*

Wherefore, my aduise is to euery man desirous to bee feruent, and hopefull in deuotion; labour for assurance of Gods loue. Its not assurance, but doubtfulneſſe, that quencheth, or quels deuotion.

The second ground of assurance of audience is, the gifts already bestowed, for these ascertaine vs of Gods loue. There is a generall loue of God, *hee hates nothing that hee hath*

d Ephes. 3. 20.

e Iam. 1. 6, 7.

f Rom. 8. 15. g 1 Ioh. 5. 14, 15. h Matt. 7. 7, 8.

i Heb. 5. 7. k Heb. 7. 26.

hath made, doth good for natures sake his workmanship *to good and bad.* But there is a speciall loue and assurance of it required in him, that will pray with assurance to be heard. Testimonies thereof are, not outward blessings, *l none knowes this loue by any thing that is before him.* But gifts there are that testifie it, two here specified. 1. *Comfort.* 2. *Hope.* Which m *none receiue, but the people* of his loue. Particular explication expect anon, I apply now to the Apostles purpose.

l Eccl. 9. 1.

m Iohn 15. 17.

Noticing these and like gifts of the spirit, as pledges of obtaining more, or in more abundance, the blessings we pray for. Hence called the n *Arrha*, or *Arrhabo earnest penny of* Gods contract, testifying that hee is voluntarily bound to giue more, if we aske more of him. Wherefore Saints are not ashamed to promise themselues more, because the Lord hath already done so great things for their soules. See 2 *Cor.* 1. 10, 2 *Tim.* 4. 17, 18. 1 *Sam.* 17. 37. Not to encourage vs to aske more, euen therefore because the Lord hath already beene so liberall to vs.

n 2 Cor. 1. 22.

1 God is not as man, that the fountaines of his bountie should be exhausted.

2 Not as the sonne of man, *to* o *vpbraid vs* with curtesies already conferred.

o Iam. 1. 5.

3 His *bonum* is *sui diffusiuum*; and delights to haue it selfe extorted by importunate prayer, that indeed hee requires, 1. That he may be acknowledged Author of gifts. 2. That he may see vs fitted and disposed to receiue. 3. That he may reape thankes as a tribute, from those that are his beneficiaries. But aske what thou wanteſt, thou mayst be assured to receiue; shall I say? Though thou haue already receiued much; nay, therefore be encouraged to aske more, because thou hast experimented the Lord so liberall in bestowing.

Grace sometimes seemes p *ouer modest, through conscience of vnthankfulnesse, and* q *priuitie of no worth in it selfe to obtaine.* Oh rouse vp your selues you beloued of the Lord, and know 1. the Lords delight is to doe good to the sonnes of men. 2. You are r *worthy* by acceptation in

Vse.

p Ezra 9. 8, 10.

q Iam. 32. 10.

1 Chron.

r Apoc. 3. 4.

in Christ. 3. There is in our God a selfe propension, to deale bountifully with vs. 4. What inclines him rather to pitie our indigence, than to exact our worthinesse. 5. And haue you forgotten the consolation, [t] *our high Priest hath experimented our sorrowes*, and now appeares at his Fathers right hand, making continuall intercession for vs. Thus thinke, the fauours already bestowed, are pledges of more: prouided alwayes we be, 1. not vnthankfull for whats receiued. 2. Nor proud, of what is gratuitously conferred. 3. Nor slothfull to doe him seruice, or to vse our talents to the glory of the bestower, and benefit of our brethren.

t Heb. 4. 15, 16.

The gifts instanced in, and noticed as meanes to assure vs to be heard, are 1. *Comfort*, 2. *Hope*. Both amplified. 1. By seuerall Epithetes; Comfort *euerlasting*, Hope *good*. 2. By common fountaine, *Grace*.

Comfort; vnderstand the lightning, or easing the heart of that sorrow, or feare, wherewith its surcharged. Here specially, disburthening the soule of that anguish, or feare arising from conscience of sinne. It hath for the harbinger, pouertie of spirit, mourning for sinne, and liableneſſe to wrath: See *Matt.* 5. 4. *Isai.* 57. 15. & 61. 3.

2 Instrument, the *Interpreter, that one of a thousand to declare vnto the* weary soule *Gods righteousnesse*. *Iob* 33. 23.

3 Sound euidences whereby its brought home to the soule. 1. Performance of conditions, Faith, and Repentance. 2. Consequents, 1. Cheerefulneſſe, and [u] Alacritie in Gods seruice. 2. Courage, and sometimes no lesse than ioy in tribulation.

u Psal. 119.

The stile it hath, is euerlasting. See *Iohn* 14. 14. *The comforter abides with vs for euer*.

How? When its often interrupted, and Gods children groane vnder the burthen of griefe, or feare.

Resp. 1. *In Causis*, though not in our sense, because of our infirmitie, See *Psal.* 77. 10. Those causes are, 1. *Gods* [*] *vnchangeable* loue. 2. [x] *New couenant stablished on better promises*. 3. Christs merit, and [y] intercession.

* Mal. 3. 6.
x Heb. 8. 6.
y 1 Iohn 2. 1.

2 *Quantum*

2 *Quantum ex parte Dei*, it bides with vs; the interruptions which befall vs; issues from our owne default. 1. Churling at Gods hand in our afflictions, *Iob* 6, &c. 2. Security, *Psalme* 30. 6, 7. 3. Scandalous sinnes. *Psalme* 51. 11.

3 Yet I say not but God remoues sensible comforts. 1. For triall of Faith, who but beleeues what he feeles? Then is Faith glorious, when against, or aboue sense, it rests on naked promise of God. See *Matth.* 27. 46. *Iob.* 13. 15. 2. Sometimes for preuention. See 2 *Cor.* 12. 7. Most vsually for chastisement.

4 As we are said to be already saued, that is, eternally saued from our sinnes, and after a sort, now set in possession of Saluation; because we haue now beginnings of eternall life, and [z] *hope that makes not ashamed* of the consummation; so now to haue receiued euerlasting [a] consolation. 1. In the beginnings. 2. In assured hope of consummation. In end of life expecting *all* [b] *teares to be wiped from our eyes, and to enter into the ioy of our Master*: For which cause, perhaps the mention of hope is subioyned.

z Rom. 8. 24.
a Luke 16.
b Apoc. 21. 4.

The second gift issuing from Gods loue, and assuring vs of audience, is Hope. They consider, and handle it two wayes. 1. As a Passion, where they deliuer vs the generall notion of it. 2. As a vertue Theologicall.

As a Passion, so they point vs to: 1. The generall office, or act of it, that is, *Expectation*. *Hebr.* 11. 10. 2. The obiect, which is thus circumscribed. 1. Its *bonum*: euill things we feare, or grieue at, hope not for. 2. *Bonum absens*: for *what a man sees*, or enioyes, *why doth he yet hope for? Rom.* 8. 24. 3. *Arduum*: not without difficulty obtained. Things easily compassed, are as already enioyed, no branch of fortitude spends it selfe in the acquiring. 4. *Possible*: for who but a foole, hopes for things of meere impossibility?

As a vertue Theologicall, so its described, the firme, or certaine expectation of future beatitude, arising from grace and precedent good workes.

Too narrowly; for wee hope also for: 1. Deliuerance

out of temptation. 2. Sustentation in temptation. 3. Perseuerance. 4. Growth and confirmation in grace. Yea,
c 1 Tim. 4. 8. c *blessing of this life*, so farre as they are expedient, sith these also are conueyed *in the promise*. Thus rather extend the nature of it; firme expectation of all good things, God hath promised, and not yet exhibited.

2 The Epithete, Good, Goodnesse of Christian hope, amounts out of: 1. The matter, or things hoped for; things
d 1 Cor 2. 9. d *that neither eye hath seene, nor eare heard, nor haue they entered into mans heart to conceiue.* So surpassing is their
e 2 Pet. 1. 3. goodnesse; all *things that* e *concerne life and Godlinesse.*
f Rom. 5. 5. 2 Certainty of obtaining; *Christian hope* f *makes not ashamed.* Founded on 1. Fidelity. 2. Power of God. 3. Merit, and intercession of Christ.

3 Regularity, it expects: 1. Onely things promised. 2. So, and no otherwise, than they are promised. 1. Temporall things limitatiue. 1. If expedient. 2. With exception of the crosse. 3. Reseruation of power to the promiser, to chasten particular disobedience. 4. Disiunctiuely, either in the particular, or in the equiualent; by way of commutation, and compensation with spirituall.

2. Spirituall blessings after the rate of distribution in this life. 1. Rather *quoad essentiam*, than *gradum perfectionis*. 2. In competency for finall victory, not in perfection.

g Iohn 1. 33. 3 Prouiding alwayes, g gracious qualification, or disposition, and vse of meanes to partake them.

Vse. At this cape of good hope, arriues euery good Christian, euery true *Nathaniel*, and Israelite indeed. The rest are all either first, hopelesse, or secondly, ouer hoping. *That*, because aliens from the couenant of promise. 2. *This*, for that without euidence, and due qualification, they fondly expect the promise.

Vse. h *This hope hold fast, as the Anchor of our soules*, amids all
h Heb. 6. 19. stormy gusts of temptation. Meanes to establish it: 1. Those
i Heb. 6. 18. *two immutable things, wherein it is* i *impossible for God to lie.*
k 2 Cor. 1. 20. His promise, if that be too little, *his oath.* 2. k The ratifying of them in the blood of Christ, and his continuall appearing before God for vs. 3. *The* l *power of God*, enough to
l Rom. 4. 18. make

make vs *aboue hope, to beleeue vnder hope.* 4. His dealings with his other Saints, for *they are* [m] *exemplary, so we resemble* in behauiour. 5. *Recording Gods dealings with* [n] *our* selues in former times. 6. Prouided alwayes, we performe vnalterably our restipulation.

The common fountaine out of which they issue, is *grace*; that is, free fauour, vnmerited beneuolence. The common spring of all spirituall blessings to vs. *Dupliciter gratis*, saith *Bernard*, they come vnto vs. 1. *Sine merito.* 2. *Sine labore nostro*, another dupliciter you may adde. 1. *Contra meritum.* 2. *Vltra vires.*

1 He *is found of them that seeke not after him. Rom.* 10.20. Yea, of them *that contradict him. ver.* 21.

2 We *were in times past disobedient, seruing the lusts, and diuers pleasures; therefore* [o] *not of works, of Righteousnesse*, which we had done, *but according to his owne purpose, and grace he saued vs.*

3 And had we not by such courses merited perpetuall obduration, and shutting vp vnder vnbeleefe?

4 When *we were of no strength, Christ, which is our hope*, and comfort, *died for vs.* See *Rom.* 5.6, 8.

Pride not thy selfe in the fruition, for [p] *what hast thou, that thou hast not thus freely receiued?*

Swell not with contempt of brethren, either wanting, or inferiour in their measures. For first are wee in nature [q] *better than they?* Secondly, and [r] *who, or what is that discriminateth thee?*

Vse freely to the glory of the bestower; though thou receiue no recompence from men, nor present sensible comfort from God: [s] *Gratis accepisti, gratis da.*

Despaire not of obtaining, though thou want merits, strength, strenuous will to obtaine. There is in God, what selfely inclines him to giue, without, and against merit: without our labour, beyond our ability; rich grace, free bounty, &c.

m 1 Tim. 1.16.
n 2 Tim. 4.17, 18.

o Tit. 3.3, 4, 5.

Vse.
p 1 Cor. 4.7.

q Rom. 3.6.
r 1 Cor. 4.7.

s Matth. 10.8.

VERS. 17.

Comfort your hearts, and stablish you in every good word and worke.

THe blessing prayed for, as necessary to preuent seducement. 1. Comfort. 2. Stablishment.

Comfort, what it is, see *supra*. Sometimes sorrow oppresseth. *Oppressit me,* [t] *Domine succurre mihi*; her comfort is *refreshing*, *Matth.* 11. 28. reuiuing, *Isai.* 57. 15. παράκλησις. Speake to the heart of Ierusalem, *Isai.* 40. 2. Sometimes feare surchargeth, comfort is then encouragement; παράκλησις, the exciting of our fainting and languishing spirits.

[t] Isai. 38. 14.

Quest. How prayed for, when already giuen.

Resp. 1. To be continued. 2. Encreased.

Necessity of it, and prayer for it, to our perseuerance easily appeares. 1. Perpetuity of pressures and temptations, as waues in the Sea, following one in the necke of another. 2. [u] Possibility of greater. 3. Owne readinesse, to multiply our owne feares, and sorrowes. 4. Fearefull issues of withdrawing it. 1. [x] *Swallowing vp of sorrow.* 2. Slow pace in goodnesse. 3. Dulnesse of Spirit in performance. 5. Little or no encouragement to goodnesse the times afford vs.

[u] Heb. 12. 4.

[x] 2 Cor. 2. 7.

Vse. *The Father of Mercies, and God of all consolation, grant it vnto vs.* The rather considering the season, presently dolorous, likely to be more. Considering our sinnes, these are but ἀρχὴ ὠδίνων, the beginning of sorrowes.

This yet comforts. 1. God hath promised not to leaue vs comfortlesse. 2. To [y] *giue issue with the temptation.* 3. To [z] *cause comforts abound as our afflictions.* 4. And hath plentifully exemplified it, *in the cloud of witnesses*, that haue gone before vs.

[y] 1 Cor. 10. 13.

[z] 2 Cor. 1. 5.

Onely let vs not be wanting to our selues. 1. Store you with knowledge, and meditation of Scriptures [a] *that shall be our comfort in our trouble.* 2. Amend what is a misse; *who*

[a] Psal. 119. 50.

[b] *knowes*

[a] *knowes whether the Lord may returne, and leaue a blessing behind.* 3. [b] *Mourne for what thou canst not mend; the abominations done amongst vs.* Perhaps thou shalt finde [c] *a hiding place, in the day of Gods wrath.* 4. Be [d] *sensible of the plague,* and so *powre out thy soule vnto God.* 5. [e] Insult not ouer others misery, rather commiserate, solace it.

a Iohn 3.9.
b Ezech.9.4.
c Zeph.2.3.
d 2 Chro.6.29.
e Prou.24.17.

The second blessing prayed for, is establishment; amplified by the matter, in euery good word, and worke.

Stablish you, Saint *Peter* in like prayer addes, [f] *strengthen, settle you; as a* foundation is setled, to be vnmoueable. Whether he thought all little enough to worke our establishment; or, that the greatest measure of this grace from God, were but enough to our confirmation.

f 1 Pet.5.10.

Necessity of the blessing, and prayer for it appeares by; 1. *Naturall* [g] *mutability, no lesse than* [h] *lenity.* 2. Violence of assaulters to deiect vs from our station. 1. [i] *Principalities and powers.* 2. Persecutours. 3. Heretiques. 4. Temptations by view of [k] prosperity of contrary courses. 2. Yea, our owne prosperous estate. 3. Frequent examples of multitude, yea, of wise and prudent running another course. 4. Paucity of companions. These with the like, presse on vs prayer for support and establishment.

g Gal. 1. 6.
h Ephes. 4. 1.
i Ephes. 6. 12.
k Psal. 73. 3, 13.

Vse.

Still I like protestations, and resolutions of constancie; yet preferre humble prayer to God for establishment. Aduices not to be slighted, heed these. 1. [l] *Feare thine owne infirmity;* beware of ouer confidence: let foule falles of [m] *great Saints* make thee watchfull. None haue euer proued more cowardly in times of triall than confident presumers. 2. Cast not thy selfe into temptation; that *were to* [n] *tempt God.* Shunne no affliction which God calles thee to suffer; yet runne not vpon the pikes. God hath promised to keepe vs in *viis, Nunquid in precipitiis?* 3. What euer thy present strength may seeme, vse meanes of confirmation; [o] *forsake not assemblies, &c.*

l Prou. 28. 14.
m Neh. 13. 26.
n Matth. 4. 7.
Bernard.
o Heb. 10. 25.

Matter wherin he prayes for their establishment. 1. *Euery good word*; that vnderstand, not so much good speech, or language; though that also be a great and rare grace of God, [p] *to haue our speech powdered with salt, & alwayes gracious.*

p Ephes. 4. 29. Col. 4. 6.

But *good word*, is here good doctrine; as *Peter*, *stablished in the present truth*. 2 *Pet.* 1. 12. *Paul* seemes to interpret, *the words of faith, good doctrine*, 1 *Tim.* 4. 6.

To goodnesse of doctrine concurre. 1. Conformity to the *Idea*, and μόρφωσις, of knowledge, [q] the analogie and rule of faith.

[q] Tit. 1. 9. & 1 Tim. 6. 3.

2. [r] *Vsefulnesse* for *spirituall edification*. Genealogies and such like nicities, reiect as vaine; they *breed rather questions, than godly edifying*.

[r] 1 Tim. 1. 4.

3 [s] *Holinesse*, all diuine truths hither tend.

[s] Iohn 17. 17.

4 [t] Wholesome, or healing of 1. errors in iudgement. 2. Wounds of conscience. 3. Disordered affections.

[t] 1 Tim. 1. 10. 2 Tim. 4.

In euery such doctrine the Lord stablish you, of these you may say they are good doctrines, herein you may finde rest to your soules.

Vse.

Why languish we? why dote we so long about impertinent questions of ceremony and discipline? Things that no way conceme the people, except to obey and submit in. Yet *mentior*, if they be not holden amongst many, as the maine grounds of the Gospell; such as wherewith the substance of Religion must be thought to stand or fall. Why are we so long *children in vnderstanding*? When shall we once learne that the [u] *beauty of the Church is within*; *her vesture of diuers colours*? When to preferre in our study, and approbation, substance rather than circumstance?

[u] Psal. 45. 13.

And good workes: the second thing wherein *Paul* prayes they may be established. *In euery good worke*; such Papists thus difference: some are morally, some gratuitously, or meritoriously good. I that haue learned to thinke and speake according to Scriptures, and know no workes, no not gratious, meritorious, will thus explicate: 1. Premising a difference twixt *morall* workes of Heathens, and *good* workes of Christians. Those I know formally euill, though materially good; these materially, and in part formally good, and [*] acceptable to God through Iesus Christ. Those little other *than* [x] *sinnes, because not done in faith*; and tendered to Gods sight, without any thing to couer their blemishes, or make them acceptable: these stained

[*] 1 Pet. 2. 5.
[x] Rom. 14. 23.

with

with him in respect of defects, in measure of performance, yet presented to God as pure. 1. *God willingly* [y] *conniving at weaknesses*, while the heart is vpright. And 2. *expacto* [z] *capable of reward.*

y Num. 23. 21.

z Matt. 10. 42.

2 Next I presuppose the Apostle to speake to Christians, men in the Faith, whom he desires to remember the end of their Redemption, which is, to be constantly [a] *zealous of good workes*; and so proceed to explicate their Nature.

a Tit. 2. 14. & 3. 8, 14.

1 Is actions of such men, I haue learned to require a double goodnesse; 1. One genericall: 2. The other *ex circumstantiâ*. Genericall goodnesse, when the act for the matter or substance of it, is congruent to that perfect rule of righteousnesse, the Law of God. He *hath shewed thee, O man,* [b] *what is good, euen what the Lord requires of thee.* They talke of workes of councell and aduice, which they suppose in excellency to exceed such as are commanded. Yet 1. its their owne rule, *vbi maior obligatio, maior acceptatio quia* [c] *melior est obedientia quam victima.* 2. And these workes which they suppose to bee of councell, are neuer good, nor so much as lawfull, saue when circumstances determine them to be necessary, *necessitate precepti.*

b Mic. 6. 8.

c 1 Sam. 15. 22.

2 Goodnesse arising from circumstances, when due circumstances of doing are obserued. Suppose first motiue. 1. Loue of God. 2. View of precept, *or conscience of the command.*

2 *Modus*, when in [d] *sinceritie and singlenesse of heart*, without grosse hypocrisie, they are tendered vnto God.

2

d Rom. 8. 17. Ephes. 6. 6.

3 When with regular intention, that [e] God may thereby be glorified.

3

e Matt. 5. 16.

To which when other circumstances of time, place, person, &c. be added: you haue a worke morally good, and *bene circumstantionatum*, as Papists confesse: as I, a worke acceptable to God through Iesus Christ, when done (as the circumstances suppose it) by a man in Faith.

The Law I confesse requires to euery worke it crownes, or allowes, *aliquid vltra*. Not onely, 1. *Rem*: And 2. *modum*: 3. but *mensuram & gradum perfectionis*. But [f] *we are not vnder the Law, but vnder Grace.*

f Rom. 6. 14.

Infinite variety are ſuch good workes in. **They dreame** who fancy no workes good but thoſe of Mercy, *viſito, poto, cibo, &c.* So many commandements, ſo many good workes; ſo many ſeuerall duties enioyned in euery commandement, ſo many ſeuerall ſorts of good workes; which yet *Paul* hath reduced to theſe three heads: Workes, 1. of [g] *Piety.* 2. *Iuſtice.* 3. *Sobriety*; compriſing vnder iuſtice thoſe of mercy, whereto alſo Popiſh common-place-men referre mercy, and the workes thereof, as to their head.

[g] Tit. 2. 12.

Vſe.

Herein pray to be eſtabliſhed: 1. [h] Nature is [i] *holdbacke*, a draw-backe. 2. [i] Encouragements are few from men. 3. Yet [k] reward is great in heauen. 4. Commodity much on earth. 1. Simple aliens [l] preparatiuely won. 2. [m] Blaſphemers mouths ſtopped. 3. Goſpell adorned. 4. [n] Election and calling aſſured. 5. Yea plentifull enterance into Gods Kingdome procured. Yet *hac lege*, that wee [o] bee not weary of well doing, for then [p] we loſe all that we haue wrought.

[h] Matt. 26. 41.
[i] Iſai 49. 4.
[k] Matth. 10. 42.
[l] 1 Pet. 2. 1.
[m] Tit. 2. 5.
[n] 2 Pet. 1. 10, 11.
[o] Gal 6. 9.
[p] 2 Iohn 8. Gal. 3. 3.

I conclude with that of the Apoſtle; *Therefore my brethren, be ye ſtedfaſt and vnmoueable, alwayes abounding in the worke of the Lord; foreſmuch as you know how that your labour is not in vaine in the Lord.* So I proceed to the third maine part of the Epiſtle.

1 Cor. 15. 58.

AN

AN EXPOSITION vpon the second Epistle to the THESSALONIANS.

2 THES. CHAP. 3. VERS. 1, 2.

Finally, Brethren, pray for vs, that the word of the Lord may haue free course, and be glorified as it is with you: And that we may be deliuered from vnreasonable and wicked men: for all men haue not Faith.

THe third part of the Epistle, spent in Redargution of errour in practice: suppose, 1. sleeping of Church discipline towards the inordinate. 2. The continued neglect of *Pauls* ordinance, touching personall labour.

To reprehension whereof, because the carriage of it is somewhat tart and peremptory; The Apostles passage, as to me it seemes, is, by prefacing somewhat insinuatiuely; premising testimonies and signes of loue, three in number: 1. That he desires the helpe and comfort of their prayers: 2. Rests confidently perswaded of their obedience. 3. Prayes God for them: euery of these, a Testimony of *Pauls* loue continued: but of them as manifestations of loue, in the loose.

Of the first, his crauing aid of their prayers; *vers.* 1, 2.

how

how it euidenceth *Pauls* loue and good opinion of them, notwithstanding their exorbitancy, you may easily conceiue; weighing, how it presupposeth, *Paul* knew how little grace the *prayer of the wicked* hath with God; and how *his eares are open to prayers of righteous onely.*

The words considered in themselues, haue the forme of a prescript: wherein is 1. the duty: 2. the matter of it. The duty, *pray for vs*: whereof see *Annotata ad* 1 *Thess.* 5. 25. this onely annexed.

Why is *Paul* so euery *where instant with the people* to afford him [a] aid of their prayers? Might hee not presume his owne deuotion preualent enough with God? somewhere yee haue him in the Tone, and Phrase of beggars, importuning the people for it. *I beseech you, Brethren, for the Lord Iesus Christ his sake, and for the loue of the Spirit, that you striue together with me in your prayers to God for mee.*

Resp. 1. Perhaps, or without perhaps it's true, [b] other Saints prayers sometimes obtaine for vs, what our owne doe not. 2. It cannot be that the prayers of many should be despised. 3. The good and welfare of Ministers is the [c] benefit of the people; their prayers God requires to obtaine it. 4. The tribute of thankes come home more plentifull [d] from many.

[e] *Vasoli: Two are better than one:* as in other things, so in deuotion. [f] Single prayers are as the single haires of *Sampson*, euery one hauing the strength of a man: The prayers of many, of whole Congregations, as *Sampsons* whole bush; able to ouercome the host of heauen, almost to binde the Almighty. Proud Scorner let his name be, whosoeuer despiseth this helpe of owne weakenesse.

2 The matter of the duty, of two members: 1. Respecting their Ministery, *vers.* 1. 2. Their persons, *vers.* 2.

Their Ministery: 1. *That the word of God may runne*; haue free course: that is, may haue speedy and vnhindered passage and propagation: sometimes its called, the [g] *growing*; sometimes, *the* [h] *spreading or carrying abroad*: sometimes the [i] *multiplying of the word of God.* Not that it selfe,

a See 2 Cor. 1. 11. Eph. 6. 18, 19. Col. 4. 3. Heb. 13. 18. Rom. 15. 30.

b Iob. 42. 8.

c Heb. 13. 18.

d 2 Cor. 1. 11.
e Eccl. 4. 9, 10.
f Iam. 5. 16.

g Acts 6. 7.
h Acts 13. 49.
i Acts 12. 24.

selfe, in it selfe, is multiplied; but in *subiecto:* as *Act.* 6. 7.

Reasons of the duty: 1. Hereby is Gods Kingdome enlarged: 2. Satans demolished: 3. Our consummate blessednesse hastened.

Necessity: 1. Opposites many to proceedings of truth; as *Iannes, and Iambres to Moses.* 2. Persecutions of all sorts, from all sorts of people raised. 3. Timorousnesse of Predicants occasioned thereby. 4. Reproach of the word. 5. Ill liues of those that preach and professe it. These, and the like impediments, meets the Gospell withall; that were there not a diuine vertue to breake through all, it had stopped in Sion, whence it first began course.

Vse.

Now blessed be God that hath giuen vs a King, nursing Father to the Church, defender of the *Faith once giuen to Saints:* oppositeselfe it hath as many, as euer any age afforded; witnesse the insurrections of multitudes, when once *the*[k] *effectuall doore is set open*; besides the swarmes of[l] *Locusts* afresh chirping amongst vs: And, which without griefe I mention not, the many exorbitancies of men preaching, and professing the truth. All these exact our prayers for vnhindered passage.

[k] 1 Cor. 16. 9.
[l] Apoc. 9. 3.

You may adde in your meditation, the miserable estate of many congregations in this Kingdome, *Dispersed*, shall I say? *without a Shepherd*; or famisht with the Idole Shepherd. Amongst whom, besides confused notices, and rumours of *one Iesus*, and his death, is scarce to be found any other knowledge *of Iesus Christ, and him crucified.* If any bowels be in vs, they will yearne at their misery, and [m] pray God to *send them* [n] *Pastors after his owne heart, to feed them with knowledge and vnderstanding.*

[m] Matt. 9. 36.
[n] Ier. 3. 15.

And there are of that [o] *other fold*, which our Sauiour speakes of, sheepe, as i hope, many, whom the Lord will bring home. [p] *The fulnesse of the Gentiles is not yet come in.* Nations many, to whom the name of Iesus hath not yet beene knowne: vainly, I thinke, we hope for *Iewes* restoring, till *Indian* Churches be collected; at least the Gospell preached vnto them for a Testimony against them: *fallor?* or doth our nauseating of the Gospell, the sowre Grapes

[o] Iohn 10. 16.
[p] Rom. 11. 25.

Grapes of our vintage, and the turbulent ſtate of our Chriſtendome, pretend the tranſlating of the Goſpell from vs to them? In that preſage of our depriuall, Lord grant our Repentance may make me a falſe Prophet: Howbeit that to them alſo the doore of faith may be opened, the Goſpell conueied, the word of God runne, ſhould be a Chriſtians prayer.

And be glorified: the ſecond parcell of the petition on behalfe of our Miniſtery: the *Glory of the word of God*. I conceiue, not ſo much what reſults from holy liues of profeſſors and Predicants, though that may alſo be implied; as the [q] mighty and powerfull efficacy of it in bringing men to *the obedience of faith*. Saint *Luke* ſomewhere calls it the potent [r] *preualence* of it. Saint *Paul*, the [ſ] *fruitifying* of it in the hearts of the hearers. And ſo had it beene *glorified* amongſt this people, 1 *Theſſ.* 2. 13. As if *Paul* meant to preſſe vpon our deuotion, to craue of God, not onely the ſpreading of the knowledge of the Goſpell, but *manifeſting the power of it in the conuerſion of as many in euery Kingdome and Nation as belong to his Election*.

[q] 2 Cor. 10. 4, 5. & 3. 6.
[r] Acts 19. 20.
[ſ] Col. 1. 6.

The name of the Lord is by nothing more [t] glorified than by the Saluation of his people. 2. Comfort and ioy is multiplied vpon our ſoules in the report or beholding, if yet there be grace in vs. 3. The bleſſed end of this miſerable world wherewith is coniunct the conſummation of our happineſſe, to which alſo we profeſſe to haſten, is hereby furthered.

[t] Acts 19. 18.

Vſe. We are by much more in nice cenſuring than in deuotion. In this particular notice it: where the holieſt Miniſtery preuailes not with the multitude to worke their manifeſt and preſent conuerſion, vſually we grow iealous of the Miniſters ſincerity; or deeming the people a rout of Caſtawaies to whom God ſends his word to harden, rather than ſaue them. And yet 1. ſincereſt Preachers haue not alwayes beene moſt [u] fruitfull: 2. yet who doubts but a [*] ſweet ſauour vnto God: 3. And there is oft a ſecret vnſeene [x] remnant, a [y] *Tenth* vnknowne which returnes: 4. Times and ſeaſons of bleſſing God keepes in his owne power,

[u] Iſai. 40. 4.
[*] 2 Cor. 2. 15.
[x] Rom. 11. 4, 5.
[y] Iſai. 6. 13.

power. But ſee if the default reſt not on other people; that they are defectiue in their duty, to aid Miniſters with their prayers for bleſſing, and ſucceſſe of their gracious indeuours.

2 Elſe by their vnreformed liues working greater alienation of mindes from the Goſpell, in men already eſtranged from the life of God. Certainly I haue long obſerued ſuch cenſors, though ſeemingly tranſported with the zeale of *Elias*, yet none of the greateſt ornaments to the Goſpell. There is a way for you to glorifie the glorious Goſpell: 1. [z] Liue as it preſcribes, and you profeſſe: 2 Pray God to proſper it in our mouthes; you may ſee it glorious in the Saluation of thoſe miſdeemed forlorne ſoules, when once the day of Gods gracious viſitation commeth. [z] 1 Pet. 2. 12.

As it is amongſt you. The exemplification of that glorious power of the Goſpell in themſelues he mindes them of? whether to make hopefull of obtaining like bleſſing from God on others, though preſently alien, from their owne experience? Certainly to ſuch end hee elſewhere mindes Gods people of the ſtrange [a] change Gods grace hath wrought in them: or not rather to forme their affection to ſuch Piety, as to deſire other mens ſharing with them in the ſauing power and benefits of the Goſpell? *Grace may be emulous, is not enuious,* Eaſily, willingly, fainely beteemes another, any other, all others ſhare with it in the common Saluation. Its after a ſort naturallized in euery good man, to deſire conſorts, as many as may be, in goodneſſe. *Moſes* to *Ioſhuah.* Enuieſt thou for my ſake? Now [b] *would God all the Lords people were Prophets. Paul,* [c] *I could wiſh that not onely thou, but all that heare me this day, were both almoſt and altogether as I* am in Chriſtianity: elſewhere, *that* [d] *all men were as I in my peculiar priuileges.* [a] Tit. 3. 3, 4, 5. *Ambroſe.* [b] Num. 11. 29. [c] Acts 26. 29. [d] 1 Cor. 7. 7.

According ſee gracious endeuours of Gods Saints. *Dauid,* Oh [e] *taſte and ſee how gracious the Lord is:* [f] *Come yee children hearken to mee, I'le tell you what the Lord hath done for my ſoule.* Who doubts? But minding to draw them to experiment like bounty. Compare *Act.* 11. 20, 21, *&c.* [e] Pſal. 34. 8. [f] Pſal. 66. 16.

Iohn

Iohn 1.42, 45. As if in the new birth after their opinion, the Prouerbe held; *Nascitur indigne per quem non nascitur alter*: see *Zech.* 8.21. *Isai.* 2, 3.

Vse. It sauours of Iewishnesse, rather than Christianity, to desire enclosure of grace to our selues. What lose we, if others share with vs in the common Saluation? That inheritance is not diminished by multitude of enioyers. What are we preiudiced, if others bee our equals, or our betters in the measures of Grace? 1. Our little is the [g] *earnest of our inheritance*, as their more: 2. Their more, is [h] ours in the vse and benefit. 3. Not much Grace, but much [i] vse of Grace in doing seruice to God and our brethren, is that which augments our reward. 4. And where is that [k] sympathie of members, reioycing when any one is had in honour? While I haue place amongst the Sheepe at the right hand of the Iudge; Why doe I enuy to Apostles their Thrones of more eminence?

[g] 2 Cor. 1. 22.
[h] 1 Cor. 12. 7.
[i] Matth. 25. 23, 26.
[k] 1 Cor. 12. 26.

VERS. 2.

And that we may be deliuered from vnreasonable, and euill men, &c.

THe second materiall part of the prescript concerning our persons: wherein is, 1. the blessing to be prayed for; *deliuerance from, &c.* 2. The reason of prescribing. *For all men haue not Faith.*

And that we, &c. To our persons then, and not to our calling onely, belong the louing and reuerent regards of our people. So is the charge euery where; [l] *Haue them in singular loue*: See also 1 *Cor.* 16.10. The ground of such reuerence, and loue, are our gifts, and calling: howbeit the function interesseth the person, and entituleth it to all due respects from the people: See 1 *Cor.* 4.1. & 2 *Cor.* 5.20.

[l] 1 Thess. 5.13.

Vse. How acute is this age growne in coining distinctions aboue the rate of *Thomas*, or *Scot*; more than metaphysicall in abstractions. Our gifts and calling men contemplate as

Platoes

Platoes Ideas; them forsooth they reverence; our persons yet so contemptible, as scarce worthy to bee set with the dogges of their flocke. 1. Not so *Cornelius*, nor *Lydia*, nor *Gaoler*, nor *Aquila*, and *Priscilla*, nor any that haue felt want, or tasted power and comfort of our ministery. In such mens eyes, [m] *our feet are beautifull.* 2. As to the want of that experience, so to the infirmity of our persons, may such contempt be imputed: wherein yet Gods wisdome is obseruable; therefore putting the [n] *treasures in earthen vessels, that the power might be knowne* to be of God. Not many Mighty, nor many Noble, according to the flesh, are vouchsafed this high calling, to be Gods Instruments and coworkmen to the Saluation of his people: 1. God would so proue the obedience of his people: 2. Bring downe the high lookes of the proud: 3. Solace and recompence our outward abasures.

m Rom 10 15.

n 2 Cor. 4. 7.

And yet they say, *Daniel* was sonne of Nobles, *Isaias* of the blood Royall, *Melchisedecke* King of *Salem*, the sonne of God, high Priest of our Profession. And amongst vs some of generous, of noble descent, who haue learned of *David*, to count it more honour to be doore-keepers in Gods house, than to reigne in the Tents of vngodlinesse; and highlier esteeme the reproach of Priesthood, than all the treasures of *Egypt*. Amongst earthwormes onely holds the rule, *Dat census honores.*

The blessing to be prayed for; *deliuerance from vnreasonable and euill men.* Those, some interpret the vnbeleeuing among *Iewes*, as they are in like case specified by the Apostle, *Rom.* 15. 31. ἀπειθ., those are to them after the Grammar Etymon, men of no setled abode; *vaguing, or vagabund Iewes*: story accords, how euery where they pursued the Apostle, and wrought him no small danger. But what lets to extend it also to false brethren, professing Christianity? Certes the Apostle mentions his perils created by them, as well as from his owne Countrimen, 2 *Cor.* 11. 26. Enemies, no doubt, as absurd, and troublesome as any *Iudæa* afforded: so much the more dangerous, by how much the more domestique, and intimous to the household of Faith.

Deli-

Deliuerance he meanes from their malice and treachery: But, if this were the lot of Apoſtles and Euangeliſts to be peſtered, and perilled from ſuch, *what ſtrange thing is it if it betide vs.* Our Sauiour foretold it as the common lot of all Miniſters: Prophets, and men of God in all times, experimented it. *Ieremie* ſomewhere [o] bewailes it; ſomewhere [p] plaints of it, not without imprecation vpon the Authors. *Ezechiel dwels among* [q] *Bryars, and Thornes, amids Lyons, and Scorpions:* ſee 2 *Tim.* 2.

Reaſons are ſome, common to vs with other Chriſtians: 1. The [r] *enmitie* vnreconcileable betwixt *the two ſeeds*; exaſperated by the Serpent to rage, againſt Miniſters. 2. We [ſ] *run not with them to the ſame exceſſe of Riot.*

3 There is in our Miniſtery ſomething that exaſperates: 1. [t] Open and plaine rebuke: 2. Denunciation of Iudgement againſt exorbitants. But holds it in *Eccleſiâ conſtitutâ*, where Orthodox faith is profeſſed: where Magiſtrates are nurſing Fathers of the Church? *Reſp.* 1. Not there as legitimated, or countenanced. Yet 2. there alſo, as in *Abrahams* family, which *Paul* makes [u] meaſure of our ſtate to the end of the world. 1. [x] All are not Iſrael, that are of Iſrael. 2. And in Churches moſt reformed are found of this ranke of abſurd, and lewd men; ſome almoſt of *Elimas* his pitch, [y] *Enemies to all goodneſſe.*

So that no man ſhould bee [z] moued with afflictions of Miniſters, ſo as to queſtion either truth of their Doctrine, or warrantableneſſe of calling, or ſincerity of their hearts, nor ſo much as imprudence, or indiſcretion in their carriage, as from this ground: you know, or may know. 1. *We are thereunto ordained.* 2. That it hath beene lot of moſt faithfull, and wiſeſt of Prophets and Apoſtles: 3. Cauſes alſo you ſee euident, corrupt hearts of hearers.

2 Vs it doth not a little ſolace, to meditate; we are hereby [a] ſorted to Apoſtles and Prophets, conformed to the Image of our Sauiour, the great Sheepherd of the Sheepe.

3 Yet ſhould teach vs [b] prudence and circumſpection in all

o Iac. 15. 10.
p & 18. 20, 21.
q Ezech. 2. 6.
r Gen. 3. 15.
ſ 1 Peter 4. Ier. 15. 19.
t Mar. 6. 17, 18.
u Gal. 4. 29.
x Rom. 9. 6.
y Acts 13. 10.
z 1 Theſſ. 3. 3.
a Matt. 5. 12.
b Matt. 10. 16. 2 Tim. 4. 15.

all our deportments. Prudence, I meane not surceasing seasonable performance of dutie, which cost *Ieremie* so [b] much *vnrest*; but 1. cautionatenesse, of laying open our selues to iust quarrels of the contentious: 2. of [c] casting our pearles to swine: 3. of [d] committing our selues to ouer-inward familiaritie of such as haue not approued themselues faithfull.

b Ier. 20. 9.
c Matt. 7. 6.
d Iohn 2. 24.

The qualitie of men thus maliciously bent against Ministers, especially deserues our notice, ἄτοποι, πονηροί.

ἄτοποι: Absurd fellowes, compact of meere incongruities: solecising continually in opinion, speech, action, whole life. Our English renders vnreasonable; whether they meane them, men whom no reason will satisfie; or as *Peter* and *Iude* describes them, meere sensualists, bruits, led with humour or sense against all reason; [e] *speaking euill*, saith *Peter*, *of things they vnderstand not*: as *Iude*, what *they* [f] *know naturally, therein corrupting themselues*. Saint *Paul* somewhere saith of them they are [g] διαφθαρμένοι τὸν νοῦν; and imputes to them no lesse than franticke demency. *Such vsually are the opposites of soundest Ministers. Ieremie* heauily bemoanes himselfe of such Aduersaries; himselfe a man that *had no dealings with any*, [h] *yet cursed of euery one*. The siluer-Smith at *Ephesus* made a head of such good fellowes; voycing it as strongly as their Captaine against the Apostle, yet for the *more part*, [i] *not knowing why they were come together*. A great Politician was he amongst this absurd Crue, who could say, this [k] *way is euery where spoken against*. Wiser reasons of opposing can few giue, that make insurrection against their Ministers.

e 2 Pet. 2. 12.
f Iud. ver. 10.
g 2 Tim. 3. 8, 9.
h Ier. 15. 10.
i Acts 19. 32.
k Acts 19. 32.

Their second stile is, πονηροί; we may interpret after the Grammar Etymon; men desirous of trouble, procuring it to others, of iangling disposition; whose life is, as of Salamanders, in the fire of contention; perhaps led with that rule, Neuters are worst men in contentions, they loue to be in the brawle; but by their good will alwayes siding to the worser part.

Or whether, after common vse of the word, we vnder-

stand them men of vicious life, notorious lewdnesse, such you shall finde vsually aduersaries to the ministery. In long obseruation, I haue scarce noted any, if but of ciuill deportment, that willingly would bee seene in such quarrels. Indeed wee read of *certaine* [l] *deuout women, stirred vp against Paul*; but, who doubts? that deuotion was meere superstition.

l Act. 13. 50.

Vse 1. Saint *Pauls* Canon was, Let no accusation be receiued against a Presbyter, vnder [m] two or three witnesses; and those he meanes *Legales*. Another runs thus; *Schismatici non sunt audiendi contra Episcopos*: And why, I wonder, *ἄνους* and *μωρους*, euery absurd and lewd companion against a graue Minister? *Dispereamus*, if vpon examination, they be found other, that quarrell at Classicall Preachers. Lord, that the Sages of our Church would seriously thinke of it; our steeresmen pittie their poore brethren, who climbe the Masts, and draw the poope; beare burthen and heat of the day: how should they doe their dutie with ioy, and the people bee framed to conforme in Religion?

m 1 Tim. 5. 19.

2 Might reason preuaile with lewdnesse and absurdity, I would adde my aduice to these opposites. And yet the most hare-braind amongst these absurd fooles, would bee thought wise: The lewdest miscreant, is affected with repute of honesty. If *Paul*, if Gods Spirit can iudge, you are but absurd fooles, lewd miscreants, whosoeuer maliciously oppose to your Ministers, or seeke to entangle them in the snare.

For all men haue not Faith. The reason of prescribing this petition on behalfe of their persons, *q. d.* And maruell not we desire your prayer for deliuerance; *for all haue not faith*, to restraine them from maligning the Doctrine and Teachers of faith.

n Matt. 23. 23.

Faith; meanes he the morall vertue, *fidelitie*: That [n] acception of the word is not infrequent in Scripture; and thither bends the Antithesis, *But God is faithfull*. Rather such the streame runs that way, the vertue Theologicall; yet withall, suppose the other implied, *q. d.* Allure

not faithfully or indeed that which they pretend, and shew for in faith. For that he would be vnderstood of men in the Church professing faith, I make no question. 1. Idle had it beene in the Apostle to minde this people of Pagans and such like, that they wanted faith; selfely they knew it: 2. Nor could their feare and discomfort, which in the Antithesis he anticipates, arise from any other, than children of the Church professing to beleeue.

Infidelitie is not all amongst Pagans: Faithlesnesse is as much in the children of the Church: in many professing to to beleeue; *many* [o] *beleeued in the name of Christ,* when they saw his miracles; *yet did not our Sauiour commit himselfe unto them.* Durst not our Sauiour betrust himselfe with beleeuers? A thousand liues he might haue put into their hands, had they indeed beleeued in him. But he, who saw what was in them, discouered infidelity lurking vnder the vizar of professed faith.

o Iohn 2. 23, 24, 25.

Want of imperate Acts of faith euidence it: thus number them: 1. [p] Puritie of heart and life: 2 [q] loue of God, his ordinances and children: 3. Deuotion. 4. [r] Confession. 5. [s] Workes of Charity and Mercy, &c. where these are not, be bold to say there is no truth of faith, be vaunts neuer so confident of *Abrahams* πληροφορία. Saint *Augustine* wrote comfortably *de perseuerantia sanctorum*; there is a Script bearing title *de Apostasia sanctorum.* Stuffed with Examples, of many supposed to haue reuolted from faith. But it would be enquired, whether these, *who* [t] *went out from vs,* were euer truly *of vs,* whether these, who reuolted from faith, had euer any more than the shew of faith: in Scripture men beare names of what they *shew,* and are not. *Quest.* Then what lose they? *Resp. That which they seemed to haue:* the shew of faith, pietie, sanctitie they carried in the Church. I say not all Scriptures, or instances may thus bee explained; yet doubtlesse many.

p Acts 15. 5.
q Gal. 5. 6.
r 2 Cor. 4. 13.
s Iam. 2. 14, 15, &c.

Vse 1.

t 1 Iohn 2. 19.

u Luke 8. 18.

But the more ought wee to blesse God for specialty of his grace to whom he hath giuen truly to beleeue in him. For [*] *being, liuing, mouing,* for sense and reason, for [x] *food*

2
* Acts 17. 28.
x & 14. 17.

and raynes, for raine and fruitfull seasons, I cannot but
y Psal. 8. 4. blesse God, and admire his goodnesse. *Lord, what is man that thou art so mindfull of him?* yet these are common to
z 1 Iohn 5. 20. me with heathen, many with Brutes. For meanes of salvation, and *z minde to know him*, my heart is more enlarged to praise his mercy; yet these are common to me with hypocrites in the Church. But that he hath blessed the meanes to my soule, to worke true faith, and repentance vnfained, now *thankes be to God for his vnspeakable gift*: who can expresse the noble acts of the Lord, or shewforth all his doings? once I know, 1. my merits no more than others; my demerits, haply, as great as others. 2. The same meanes of faith vouchsafed to the faithlesse, but blessed vnto me to make me faithfull. 3. Impediments in me and opposites to faith, as strong as in another: 1. *Blindnesse of minde*, to conceive the mysteries of his Kingdome: 2. *Pride of reason*, scorning to subscribe to anies *ipse dixit*, to rest on naked authority, bare testimony of God himselfe expecting argument and demonstration to evidence conclusions Theologicall, yea articles of faith. But blessed be God, who hath *subdued these high thoughts to the obedience of Christ*: when thousands of others are shut vp vnder vnbeleefe.

For all men haue not faith. Perhaps *Paul* meanes to point them to the fountaine of this lewdnesse and absurdity, in procuring the vniust vexation of himselfe and his Associates; that is, *want of faith*: *The source as of most sinnes, so chiefely, of persecuting the Ministerie*: had they faith, but as the graine of Mustard-seed, they could neuer grow so lewd or absurd to molest the instruments of their beleeuing. *Had they known, they would not haue crucified the Lord of glorie.* Did men beleeue? had they neuer *a tasted how gracious the Lord is*, they would neuer vex *the Ministers* of God *b by whom they beleeue*. Rather *c lay downe their owne neckes* for their safety and preseruation.

a 1 Pet. 2. 3.
b 1 Cor. 3. 5.
c Rom. 6. 4.

Faithlesse, Infidells, and no better they shall euer be to me, whom I see maliciously bent against the persons of their faithfull Pastors.

VERS. 3.

But the Lord is faithfull, who shall stablish you and keepe you from euill.

THE words seeme intended, to preuent the feare might arise in this people, from meditating their owne danger in the Apostles; as also the intermingling of false brethren, faithlesse beleeuers with the Churches of God. Though that bee true: you as I, may iustly expect vexations and perils from such; yet bee not dismayed: *God is faithfull, who will stablish you, and keepe you from euill.*

In which comfortable speech of the Apostle, two things to be obserued. 1. The blessings, as arguments of comfort, propounded. 2. Next the ground of the blessings; *Gods fidelitie.*

The blessings two, both acts of the Lord towards his children. 1. *Stablishment*; that vnderstand their firme setling in gracious goodnesse, so as vnmoueably to persist therein without defection: compare 1 *Cor.*1.8. *Act.*11:23. *Eph.*3.16,17. and that excellent parabolicall expression of it, *Matt.*7.25.

2 Cautelously vnderstand it: 1. Shakings and wauerings in the very purpose may befall vs by violent blasts of temptations, *Psal.*73.2.13.

2 Intermission of the exercise of grace may betide vs: yet *semen manet*, 1 *Iohn* 3.9.

3 Particular fals we are not exempted from; not *Peter* himselfe, a rocke for firmnesse, yet from proplasion, whole falling away, 1 *Iohn* 5.18.

3 Thus its conueied: 1. Comforts are proportioned to the measure of Afflictions, 2 *Cor.*1.5. *Rom.*5.5. 2. The sweetnesse tasted in gracious courses glues vs fast to goodnesse. 3. And the Lord addes continually to the graduall quantitie of our gifts, *Mal.*1.6.

4. Persons to whom the blessings belongs, you shall obserue

seruethus qualified: 1. None more [d] *timorous of their owne infirmities*: 2. nor more watchfull against occasions of reuolting: 3. nor more [e] carefull to vse sanctified meanes of confirmation.

d Prou 28.14.

e 1 Iohn 5.18.

2 The second blessing, argument of comfort; *Preseruation from euill. Quest.* of paine? or fault? *Resp.* Κάκον, sometimes denotes euill of penaltie, as well as of sinne; πονηρὸν, neuer but euill of fault: whither hee meanes masculinely *that euill one*, the deuill, as 1 *Iohn.* 5.18. *Eph.* 6.16. *Matt.* 13.28. or rather *euill worke*, as 2 *Tim.* 4.18. is no matter of curious inquiry: this latter I rather thinke. Nor need wee anxiously dispute, whither from the wickednesse of others, that is the mischieuous plots deuised by their malignity to ensnare vs; or from our personall wickednesse: though hereto I rather incline; see *Gen.* 20.6. *q.d.* The Lord shall so *put his feare into your hearts that you shall neuer depart from him*, *Ier.* 32.40.

1

2

Meanes he 1. that we shall not at all be tempted? *Resp.* Not so, *Gal.* 6.1. *Luk.* 7.22, 32. yet not led into temptation. 2. That in no particular we shall sin? *Resp.* Nor that, *Iam.* 4.1. *Eccl.* 7.22. but that wee shall not sinne vnto death, 1 *Iohn* 5.18. The *euill one toucheth vs not tactu qualitatiuo*: so as to alter vs from gracious disposition and propension to goodnesse. *Caietan.*

Thus its wrought: 1. violent temptations not permitted where the Lord sees vs infirme, 1 *Cor.* 10.13.

3

f Apoc. 3.10.

2 We [f] *taken from the temptation*, as *Henoch*, least the malice of the times should change his minde.

3 Power giuen sufficient to support and ouercome, where tempted, 2 *Cor.* 12.2. *data resistendi virtute.*

4 Sanctitie of affection is given, and abhorrence from admitting thought of foule sinnes; *sanitate affectionis.*

Occasionis subtractione.

5 Occasion and opportunity withholden, where temptation hath preuailed to procure consent and purpose. *Legantur suauissima Bernardi elegantiæ de triplici misericordia & quatuor miserationibus. Item de fragmentis Septem misericordiarum, Serm.* 3.

6 And where we fall, the Lord raiseth that we perish not

not; 1. either our owne [g] heart smites vs: 2. or some outward [h] affliction reclaimes vs: 3. or some [i] *Nathan* sent to rouze vs.

Thus qualified are the men to whom the priuilege belongs. 1. They [k] *keepe themselues*, vsing all holy meanes of preseruation: [l] *prayer*, [m] *humiliation*, &c. 2. Are watchfull, none more, against occasions. 3. Specially against their *owne sinne*, that whereto they are by nature or ill custome most inclinable, *Psal.* 18. 23. And of the blessings themselues, and particulars belonging to explication of their nature, thus farre.

The ground and foundation of them, shewing certainty of their performance to vs, is *Gods fidelity*. That vnderstand the Lords constancy and truth in performing his promise and couenant. As *if our establishment in grace and preseruation from damning sinnes, were among the blessings conueied in the Couenant of grace.* Nothing is more plaine. See 1 *Cor.* 1. 8, 9. 1 *Thess.* 5. 23, 24. *Ier.* 32. 40. 1 *Ioh.* 5. 18. *Iohn* 17. 15.

Amongst the [n] better promises whereupon the new Couenant whereof Christ is mediator, is established, you may number these enuer. 1. Remission of sins. 2. [o] Enabling in acceptable manner to performe our reciprocation: 3. [p] Confirmation therein: 4. [q] Restraining the powers of Hell from effecting our ouerthrow. 5. Gods owne [r] safe guarding vs to the possession of the purchased inheritance, &c.

That me thinkes, amongst the many impertinent questions raised in this curious age, none is more idly moued, then that of Saints perseuerance. Doubtest thou, whether Gods called according to his purpose shall persist in their gracious estate? Turne Atheist, and make *quere* too, whether God be faithfull who hath promised; or of his power, whether he be able to doe it. But Controuersies I meddle no more with, they are are too tiresome: I could else minde you of their incongruous explications, and absurd euasions: as that they suppose vessels of wrath for the time iustified and sanctified: when yet *Paul* makes these

[g] 2 Sam. 24. 10.
[h] Psal. 119. 67, 71.
[i] 2 Sam. 12.
4
[k] 1 Iohn 5. 18.
[l] Psal. 19. 13.
[m] 1 Cor. 9. 27.

[n] Heb. 8. 6.
[o] Ezech. 36. 27.
[p] Ier. 32. 40.
[q] Matt. 16. 18.
[r] 1 Pet. 1. 5.

possession

graces peculiar to the predestinate, and as seuerall to them, as glorification, *Rom.* 8. 30. 2. Next, that they distinguish totall, and finall relapsing in the question referred to the Elect; into whom they imagine whole losse of these fauours may fall for the time, as when sinne mortall seizeth them; yet the losse to be in such recouerable, that so the purpose according to election may stand. When yet by *Pauls* rule whosoeuer fals totally, fals finally, and its impossible he should be renewed to repentance, *Heb.* 6. 4, 6. 1 *Iohn* 5. 18.

2 But whether I should more pittie or chide the passionate and perplexed feares of Gods children, I can scarce resolue. Who gazing to astonishment vpon 1. might of Aduersaries: 2. strength of Temptations: 3. small measures of Grace: 4. Interruptions of exercise. 5. partiall decaies: 6. weake feelings of fauours, with the like, grow too too wauering in faith of perseuerance; yet lies Gods faithfulnesse and truth to gage for it. 1. *his promise and oath,* [f] *those two immutable things,* wherein its impossible for God to lye: 2. Nor can we be ignorant, how [t] *able he is to doe exceeding abundantly aboue all that we can aske and thinke:* that he [u] is stronger than all, who hath giuen vs to Christ; that wee * are guarded by that Almighty power through faith to saluation.

[f] Heb. 6. 18.

[t] Eph. 3. 20.

[u] Iohn 10. 29.

* 1 Pet. 3.

For sinne and shame, why, are we faithlesse? Are they mighty that oppose? *Resp.* Yet the Lord aboue is mightier: Greater is hee that is in vs, than hee that is in the world, 1 *Iohn* 4. 4. *Iohn* 10. 29. 1 *Pet.* 1. 5.

[x] 2 Pet. 2. 9.

Are temptations violent? *Resp.* Yet [x] knowes God how to deliuer: hath promised support, 2 *Cor.* 12. 2. & 1 *Cor.* 10. 13. And in those that haue yet befalne vs, wee haue experimented it: Is the Lords hand shortned?

Strength small? *Resp.* The greater shall be the glory of our supporter. 2 *Cor.* 12. 9. *Its all one to the Lord to helpe with much or with no power,* 2 *Chr.* 14. 11. the little strength we haue, God shall make victorious, *Apoc.* 3. 8.

Obedience interrupted? *Resp.* Blame thine owne inuigilancy: churle not at him, who by permitting to feares and

and iealousies, chastens it: yet cast not away thy confidence, [y] *Care shall spring afresh*; thou shalt rise more vigilant, circumspect, zealous to make amends for former aberrations: the ioynt where its broken, when well set, growes stronger: see also 1 *Iohn* 2.2.

[y] Psal. 4.10. *August. ad* Rom. 8.28.

Decales in measure of feruour? *Resp.* Bewaile it, and hereafter shun the occasion. But there is who heales such breaches, and hath ordained wherewith *to* [z] *repaire* them: when pride, and contempt of weake brethren, and presumptuous confidence are chastened, and humility againe succeeds, the Lord shall restore thy measures as at the first; cause thee to *doe thy first works*, and make them *more at the last than aforetimes*.

[z] Ephes. 4. 12.

Small feelings of fauour? *Resp.* Walke we by sense? why not *rather* [a] *by faith*? as [b] Christ, and *David* his type, against sense holding the conclusion, *God is their God*: who but beleeves what hee feeles? Its the speech & proofe of glorious faith, *Though he kill me, yet Ile trust in him. Iob* 13.15.

[a] 2 Cor. 5. 7. [b] Psal. 22. 1.

That nothing might be wanting to our comfort, in holding fast the hope that is set before vs, God hath couenanted not onely for the blessings, but for the conditions that concerne vs; to cause *vs to walke in his statutes*, to *support*, *to restore*, *to pardon*, without all nay from Satan and our owne weaknesse, to *set vs in possession* of the purchased inheritance.

The Lord is faithfull. But Atheists none deliberately question it. Its his perpetuall stile: the faithfull God which keepeth couenant, and mercy, *Deut.* 7.9. *Dan.* 9.4. Not a word goes out of his mouth but exactly is performed: see *Ios.* 21.45. & 23.14. 2 *Chro.* 6.14, 15. 2 *King.* 10.13. Circumstances exactly kept: compare *Gen.* 15.13. & *Exod.* 12.41. As his mercy extends not to good onely but to the froward, oft his faithfulnesse to them that deale perfidiously in the couenant: see *Rom.* 3.3, 4. morall vertues of men are all in God *eminenter*: our faithfulnesse, and other vertues, what are they but raies of that Sunne? Explication we need here rather than proofe.

Where is the promise of his comming [c]? *Resp.* Peeuish Atheist: 1. must he needs acquaint thee with the [d] times? *in*

[c] 2 Pet 3 4. [d] Acts 1.7.

[c] Luke 12 46. *in an houre thou* [c] *thinkeſt not of, he ſhall come to take vengeance of ſuch* ſcoffers. 2. And where is thy Reaſon? vaniſht I ſuppoſe, with thy religion. Elſe thou wouldeſt ſee the inference abſurd: he yet comes not, therefore will neuer come.

[f] 1 Tim. 4. 8. When the performance of thoſe *promiſes of* [f] *this life, and that to come* made vnto godlineſſe? *Reſp.* Take them with their intended *modus*, exactly they are performed. 1. Temporalities not promiſed abſolutely, but with limitation to expediency; with [g] *exception of the Croſſe*, and reſeruation of power to the *promiſer to* [h] *chaſten delinquencies* of his children: 2. performance not intended alwayes after the letter, but *in the equivalent*: diſiunctiuely vnderſtand thoſe promiſes, either the *particulars, or ſomething* [i] *better*; if not peace, yet patience: if not wealth, yet contentment: ſo God breakes not promiſe, but changeth *in melius*: ſee *ſupra*.

[g] Mat. 10. 30.
[h] Pſal. 89. 31. 32.
[i] Mat. 10. 30.

Vſe 1. Build wee our ſelues firme in expectation of all good things promiſed, ſo as they are promiſed, ſeeme nature and ordinary courſe neuer ſo croſſing to the performance. So did [k] *Abraham*, whoſe children we are, while we walke in his ſteps: the eye of faith ſees farther than the meanes; in ſpight of croſſe meanes, hold firme expectation of the promiſe.

[k] Rom. 4. 18. & 12.

There are foure degrees of Confidence: 1. where are meanes competent and ſufficient: 2. where meanes weake, and in eye of reaſon diſproportioned to the effect. 3. Where are no meanes. 4. Where meanes are oppoſite, and ſtrongly repugnant to the promiſe. Giue me that faith that reſts on naked promiſe of God; and thinkes it potent to breake thorough all impediments.

Next in prudence weigh, 1. the promiſer hath reſerued in his owne power, times and ſeaſons: 2. choyſe of meanes: 3. chuſeth oft vnlikelieſt meanes. 4. performes ſometimes without meanes: 5. ſometimes by meanes extraordinary: 6. and whiles againſt meanes.

This is amongſt the diuine vertues which admit reſemblance in the Creature; part of that holineſſe, wherein the Lord requires his children to reſemble him. The faith-

faithfull and true God owues, not perfidious children.

Mans fidelitie hath a twofold relation: 1. to God. Not onely God bindes himselfe to vs, by promise becomming our debitor; but we to God haue couenanted, vowed obedience. Lord how ready are we, failing of what we seeke, to charge God foolishly? when either 1. we mistooke the qualitie or manner of the promise: 2. elſe, a thousand to one failed in our restipulation.

2. To man; and bindes [l] *with losse to support credit of fidelitie.* Oh tell it not in *Gath* that our Christians are as *Ieremies Iewes*: [m] *Euery brother will supplant*; euery man deceiue his neighbour: when shall that golden age returne, that the Argument may againe proceed? *Sacerdos est*; *non fallet*: *Christianus est*; *non mentietur.*

[l] Psal. 15. 4.

[m] Ier. 9. 4, 5.

VERS. 4.

And we haue confidence in the Lord touching you, that you both doe, and will doe the things which we command you.

THe second euidence of *Pauls* loue, confident perswasion of their constant obedience: for its charitie that thinkes no euill; beleeues all good things of him it embraceth: yet withall, conceiue the words haue connexion with the former: this, as I apprehend; they specifie reason of *Pauls* applying former comfort vnto them: their due qualification: what that is, if you aske; Its their *obedience* to their Pastors commanding according to God.

So that in the words are two things obseruable: 1. *due qualification is required in all them to whom these priuileges of Gods fauour belong.* The rule of the Law here also holds; *priuilegium transit cum personâ*: wherefore in your reading obserue with mention of these blessed priuileges vsually connexed either 1. limitation, 2 *Tim.* or 2. condition, *Acts* 2. 38, 39. 4. or description of persons

ſons capable, *Galat.* 6. 4. or excluſion of others, *Apoc.* 21. 7, 8.

Vſe. *Doloſus verſatur in generalibus.* Wee, I know not how ſophiſticate, and gull our ſelues with onely ſuppoſed vniuerſalities. Chriſt died for all: propitiates *for the ſinnes of the* n *whole world.* I am perſwaded, that death it ſelfe ſaues not ſo many in the Church, as the miſtake of the ſentence occaſionally damnes. For all, thinke you, without exception?

n 1 Iohn 2. 1.

What for vnbeleeuers and impenitents? if you would heed it, you ſhall finde *many* ſometimes denotes *all*; and *all* onely o *many.* And the world for whoſe ſinnes Chriſt propitiated, is not the *world that lies in wickedneſſe*, but *mundus credentium*, the world of beleeuers, as Saint *Auſtin* long ſince interpreted. Chriſt is *Author of ſaluation to them* p *that obey him*; *gaue* himſelfe *a price of Redemption for many*: euen *ſo many onely as beleeue in his Name, Iohn* 1. 12.

o Rom. 5. 19.

p Heb. 5. 9.

2 The ſpeciall qualification here inſiſted on, is *doing, conſtant doing of what is commanded*, whether immediately or mediately by God: if that trouble any, that *Paul* after blames them for not obſeruing his ordinance, and thence grow doubtfull how hee profeſſeth perſwaſion of their preſent and future obedience; Thus hee may ſatisfie himſelfe.

1 Howſoeuer there were ſome amongſt them, if not refractarie, yet neglecting; yet the many or more part heedfully obſerued the Apoſtles iniunction. 2. Or, though in ſome particulars they were blame worthie for inobedience, yet in the maine they were vniuerſally regardfull of what was inioyned. 3. Or, though their preſent doing was in particulars defectiue, yet confident hee was for the future, vpon new admonition, they would ſupply what was yet wanting.

But *obedience hee points vs vnto as the neceſſary qualification of them, who ſhall partake the promiſes:* ſee *Matt.* 7. 24. *Iam.* 1. 25. *Heb.* 5. 9. The Nature of it thus conceiue. Its 1. doing what is commanded: 2. therefore becauſe it

is

is commanded; or as some specific, *immuta praecepti*: or as Saint *Peters* phrase is, for [q] *conscience of God*. To which if you adde that its vniuersall, in all things commanded. 2. And constant, if not without interruption, yet without whole giuing ouer, or succeasing the course; ye haue what characterizeth you [r] to adoption; and euidenceth your interest to the priuileges of Gods people.

q 1 Pet. 2. 19.

r 1 Pet. 1. 14.

Oh, saith the Lord not without much shew of passion, that there were such a heart in this people, *Deuteronomie* 5. 29.

Vse.

What a face of religion and deuotion put they on in *Ezechiel*? *They sit before thee* [s] *euen as my people*, so complementing with the Lord and his Church. *Faces*, onely these are in pretie.

s Ezech. 33. 31.

2. [t] *Goe thou neere and heare all that the Lord our God* shall say, and speake thou vnto vs, whatsoeuer the Lord shall speake vnto thee: and we will hearnit, and doe it. *They haue well sayd all that they haue spoken.* But Oh that there were such a heart. *Deut.* 5. 27, 29. Voyces these are, as Nightingales, *praeterea nihil.*

t Deut. 5. 27. 28.

3. *Loe, thou art vnto them, as one that hath a very louely song, of one that* [u] *hath a pleasant voyce, and can play well on an instrument.* So tickles it the eares in the hearing, yet vanisheth all with the longest. *Visses*, to thinke eares onely make a Christian. See *Iam.* 1. *Rom.* 2.

u Ezech. 33. 32.

4. The earth is filled with the knowledge of the Lord, as the waters that couer the sea. Lord, that our obedience were in any proportion answerable: how should the Lord delight in doing vs good. But were our braine-pan as large, as the long-bild birds, and fraught with profoundest knowledge, what should all auaile vs, without obedience, except to aggrauate our condemnation? *Iohn* 13. 17. 1 *Iohn* 2. 3. *Iohn* 9. *Iam* 4. *vlt.* *Priuilegia* they say are *pancorum*; if obedience bee the qualification, these blessed priuileges belong not to many, no not children of the Church.

Especially, if ye shall notice, how euen this qualification is further qualified. Three particulars, you may therein

note:

note. 1. That is presumed to be *perpetuated, for the future.* See *Rom.* 2. 7. *Gal.* 4. 18. & 6. 9.

Yet 1. pardon we must pray for all interruptions in our course; it well if we can say as *Paul, velle adiacet. Rom.* 7. 18. And if with full purpose of heart, wee cleaue vnto God, *Acts* 11. 23. endeuouring in all things, at all times, to keepe a good conscience. *Acts* 24. 16. *Heb.* 13. 18.

2. Slackings there befall vs sometimes of firmenesse in the purpose, and languishings in the endeuour. There was a man deare vnto God, a man after his owne heart, that had almost changed his resolution, *Psal.* 73. 2. Yet almost was betweene. But a man deliberately, and wholly failing in his purpose, and endeuour of constant obedience; I finde not one amongst the many thousands of Israelites indeed.

Vse. Oh *Ephraim*, what shall I doe vnto thee? Oh *Iudah*, how shall I intreat thee? For your * goodnesse is as a morning cloud, and as the early dew so goeth it away. *Atque vtinam ne in nemore pelio,* x *ye did runne well:* for a while yee seemed to reioyce in the light, *who hath let you still to obey the truth*; this is not the perswasion of him that called you: but I spare you.

* Hos. 6. 4.

x Gal. 5. 7.

Into foure rankes, we may range all the children of the Church. 1. Some that neither doe, nor will doe: See *Ier.* 6. 16. & 18. 12. Their speech is not more desperate, than their state. 2. There are, who say they will doe, but doe not *procrastinatores.* And yet τὸ νῦν the present moment is onely ours, to be reputed the onely season of saluation, 2 *Cor.* 6. 2. *Heb.* 3. 13. 3. Some that doe, but will not, προσάκαιροι. *Matth.* 13. 21. they lose what they haue wrought: 2 *Iohn* 8. And better they had neuer knowne, or set foot in the way of righteousnesse, 2 *Pet.* 2. 21. 4. Hope for saluation is of them onely, who doe and will doe, *Rom.* 2. 7.

I say as our Sauiour, remember *Lots* wife, *Luke* 17. 32. 1. If euer yee y haue tasted how *gracious the Lord is*; that sweetnesse ruminated will animate to perseuerance. 2. Succour

y 1 Pet. 2. 3.

cour thine owne weaknesse, with meditation of the [z] reward. 3. Dull languishing of flesh, rouse with that affright of the Apostles. *Heb.* 10. 26. 2 *Pet.* 2. 20, 21. 4. And thus thinke also, why shall I lose, what I haue wrought? *Eze.* 3. 20. *Gal.* 3. 4. 2 *Iohn* 8.

z Heb. 12. 2.

2 As its perpetuated to all time, so *enlarged to all iniunctions*; *quæ* is here equiualent to *quæcunque*. The vow of *Israel*, *Exod.* 19. 8. well pleased the Lord: *Deut.* 5. 28. but oh that there were such a heart. It must be, if euer we thinke to enioy our God, to share in these priuileges of his people. See *Psalm* 119. 6. *Iames* 2. 10. *Matth.* 5. 19. *Luke* 1. 6.

As *Naaman*, so most Christians; [a] *Lord be mercifull vnto me in this*, our obedience is most-what with reseruation. [b] *Herod in many things obeyes* the Baptist, but must be borne with *for Herodias*. The refuse of the cattell, the rascall people *Saul* destroyes, but [c] *the best and fatlings, are reserued for Sacrifice*. Hypocrite; for meant he, trow you, to sacrifice *Agag*? *Mutato nomine de te narratur*, not *fabula*, but *historia*. We also haue our fatlings of sinnes; our fatlings from disobedience. Herein the Lord must bee mercifull vnto vs: we resolue to be cruell to our selues; forgetting the wise mans counsell, *Miserere animæ tuæ bonum facient*. These rules let vs remember.

Vse.

a 2 Kin. 5. 18.
b Mar. 6. 20.
c 1 Sam. 15. 9. 21. 20.

1 On paine of damnation, the charge lyes on vs to stretch our obedience, as farre as our knowledge. *Iohn* 13. 17. *Luke* 12. 47. In some particulars, *latet quod iustum est*. Yet for such, [d] *ignorances were sacrifices offered*; and *Dauid* prayes, *cleansing for secret sinnes*: both intimate our sinnes of inuincible ignorance to be damnable in the merit; how much more thinke you our sinnes of knowledge. Yet pardon may be hoped for ignorances; not so for habited, or customarie sinnes of knowledge.

d Num. 15. 24, 25, 26, 27, 30.
e Psal. 19. 12.

2 Willing ignorance, is *quoad rentum*, knowledge *interpretatiue*. What thou mayst know to bee dutie, and wilt not, God interprets thee to know: the omissions hee will impute, and punish as omissions of knowledge. Wherein we loue to sinne, therein we loue also to be ignorant:

rant: loth are we to heare what may conuince; wrangling against apparent demonstrations, to hold our conclusion. But blessed be *the obedient eare*; the humble and teachable spirit.

3 Which we command you, he meanes, I warrant you, *Secundum Deum*. But intimates, that *our obedience must be extended to the commands of Gods Ministers, and not onely to the Lords immediate impunctions*. Gods [f] Ministers vnderstand after *Pauls* phrase; Magistrates ciuill, and Ecclesiasticall, whom the Lord hath inuested in power of iurisdiction.

f Rom. 13. 4.

Their regular iniunctions, you may obserue to be in a threefold difference: some that are so theirs, that they are first the Lords, in expresse termes prescribed by him; as in those prohibitions of murther, adultery, theft, prescripts of sanctifying the Sabbath, &c. Of these saith *Paul*, [g] *Dominus, non ego*. 2. Some, whose generall principles, are immediatly the Lords. Yet determinations of particulars are from men, by apparent deductions from those grounds: of these the Apostle, [h] *Ego, non Dominus*, and yet thinkes he hath therein Gods spirit to direct him: The speech is remarkable, 1 *Corinth*. 14. 37. *The Prophet and spirituall man, must acknowledge the things which* Paul *writes, to be the Commandements of the Lord*. Mediatly, you must vnderstand, because congruent to the principles by him deliuered. 1. Else how should, I say not the spirituall man, but the Prophet, know what the Lord immediatly reuealed to the Apostle? 2. Nor is it probable, that what *Paul* speakes for matter of order, and decencie in the assemblies, was immediatly, and expressely deliuered him by speech, or reuelation from the Lord. For, why? When they haue such apparent, and easie deduction from generall principles; Reuelations are not multiplied vnnecessarily: yet such *Paul* stiles the *Commandements of the Lord*. 3. A third sort, which occasion onely, or accident, causeth to be prescribed: deduction whereof from generall principles, saue onely in case of that occasion or accident, the acutest shall not see. As when [i] *abstinence from blood*, *and*

g 1 Cor. 7. 10.

h 1 Cor. 7. 12.

i Acts 15. 20.

and strangled is enioyned, after abrogation of Leuiticall Law. Who can shew me ground of equity out of which such abstinence is directly deducible? Marry, inasmuch as the vse grew accidentally scandalous, necessary was the iniunction of abstinence: for its *lex charitatis*, to neglect vse of my Christian liberty, where is perill to offend my weake brother: like must bee thought of all prescripts of Magistrates, for publique good, for order, or *decorum*, whose acting is not repugnant to the Law of God, though perhaps wee see not that publique good, nor order, nor *decorum*: yet lyes the bond vpon Conscience therein to submit our selues, as *Peters* phrase is, [k] *for the Lords sake*, because hee hath commanded obedience to the Magistrate.

[k] 1 Pet. 2. 13.

Is it not pitty to see honesty growe libertine? Yet best men haue their taint that way. Men that *as* Zacharie *and* Elizabeth [l] *walke in all the commandements, and ordinances of God without reproofe*, yet to iniunctions of Gods Ministers, are too too refractary. As to ciuill ordinances for common good, so to Ecclesiastique ceremonies, in themselues lawfull, specially opposite: for where hath God commanded them?

Vse.

[l] Luke 1. 6.

Resp. 1. And I aske, where hath God forbidden them? 2. Hath he not commanded in things lawfull to obey the Magistrate? 3. They are Gods commandements, not onely which in so many words are prescribed, but what are from generall grounds deduced. 4. Yea occasion and accident makes indifferent things, otherwise arbitrary, yet in that case [m] *necessary*, especially where authority interposeth to inioyne. 5. And what if we see not order, *decorum*, edification, publique good in the obseruance? Are they wanting therefore? Why are we curious? Are the things lawfull in themselues? There must our inquiry stay. So thought [n] *Rechabites*; whom for obedience so seemingly blind, the Lord commanded and blessed.

[m] Acts 15. 28.

[n] Iac. 25. 18. 19.

We are loth to be, or to be deemed men vnqualified to partake Gods promises. Its obedience that qualifies, obedience to not onely what God immediatly prescribes,

but to whatſoeuer his Miniſters inioyne according to God. Will you ſay? If Apoſtles? *Reſp.* 1. *Siluanus* and *Timothee* were not Apoſtles. 2. And the charge is extended to all whoſoeuer hath the ouerſight of vs, *Heb.* 13. 17.

VERS. 5.

And the Lord direct your hearts into the loue of God, and into the patient waiting for Chriſt.

THe third teſtimony of *Pauls* loue, his prayer to God for them: yet conceit not here *diſſolutas ſcopas*. Reference is of this prayer, as of former teſtimonies, to the maine of their comfort. And as I conceiue, points them to the meanes of their eſtabliſhment, and preſeruation, meanes than which none are more potent: 1. Loue of God. 2. Patience of Chriſt: which becauſe they are out of the compaſſe of natures power, *Paul* prayes to be giuen them.

In the prayer it ſelfe two things obſeruable: 1. The generall matter *direction*, or ſetting ſtreight their auerſe, and crooked hearts. 2. Whereto, if you aske; to the 1. *Loue of God*, and 2. *Patience of Chriſt*, meanes moſt auaileable to their eſtabliſhment and preſeruation.

The Lord direct your hearts to the loue of God; 1. As if *the heart of man in nature, were auerſe from the loue of God*; 2. And as if *in the regenerate remained ſome part of naturall auerſeneſſe from it.*

De primo: ° *Haters of God*, we read more than once in Scripture; perhaps conceiting it the ſtile of ſome extrauagants in nature. That may well be, in the meaſures and notorious expreſſions; howbeit, preſents vs with what euery mans nature inclines vnto.

° Rom. 1. 30.

It hath beene queſtioned, whether hatred of God the chiefe good, be poſſibly incident into mans nature.

Reſp. Nothing preſented and apprehended vnder the notion, and reaſon of goodneſſe, can be hated; διάβολον hath the

the name of drawing all things to it, the definition, to bee what all men, all things desire. Howbeit, the chiefe good apprehended as euill, may vnder the fancied notion of euill, be hated; as the greatest euill is loued, presenting it selfe vnder the notion of good.

The greater question is, whether nature afford not some loue of God, nature, I meane, fallen, vneleuated aboue it selfe, and vnaltered by grace.

Resp. A question harder than at first sight it seemes, and which hath, as much as many, vexed Schoolemen. For my part, I easily side with them, which hold, that God is not, nor can be loued aboue all, neither *intensiuè*, nor *appretiatiuè*, neither as Author of nature, nor as giuer of supernaturall beatitude, without grace supernaturall.

The reason is pregnant, because such measure of loue to God, endures no inordinate motion, or action against the Law of God. Which rectitude, if wee place in nature, we frustrate Grace, and directly contradict the Apostle. *Rom* 8. 7.

But whether there may not be in nature some motion, or affection of loue to God, a little other than concupiscentiall, is not so easily resolued.

Bernard thus specifies degrees of louing God by their seuerall motiues, or, as they terme them, formall reasons. 1. When we loue God, *vt bonus sit nobis*, that he may doe vs good; this loue is meerely concupiscentiall, or as you may stile it, mercenary; the so louer, intends his owne benefit onely, and more loues himselfe than God. 2. When we loue God, *quia bonus fuit*, because he hath done vs good, and heaped his benefits vpon vs, this issues from gratitude. 3. When we loue God, *quia bonus in se*, contemplating the amiable excellences which dwell in the Deity. May not some of these fall into nature?

1 There is a merit of loue [p] palpable by nature. 2. Nature may easily be wrought to confesse *debitum*, a debt, and obligation of louing.

3 There is, or may be wrought vpon nature, knowledge of Gods not onely existence, but louely attributes;

[p] Act. 17. 27, 28. & 14. 17, 18.

q Rom. 1. 20.

q Power, Wisdome, Iustice, Mercy, Goodnesse, &c. Can a morall naturalist seriously contemplating them, chuse but be enamored of them, and desire to enioy him whose essence, at least endowments, hee apprehends so excellent? *quare*. Or may not a man so louing God, be acknowledged to loue him a little more than concupiscentially?

4 Hope of God, and desire to enioy him some report of some Heathens. *Ens entium miserere mei*; If it were the speech of *Aristotle* dying, and his speech directed, not to the creature, but to him, whom elsewhere hee confesseth superiour to all transcendents, was much; and no small euidence of such loue as we enquire of.

Marry, if the question be of that dilectation, or loue of God, which they call *charitatiuam*, whereby God is loued for himselfe aboue all, and our neighbour for God, thats doubtlesse *fructus spiritus, non naturæ*: the r fruit of the Spirit, not of nature; its louer of pleasures more than of God. And of charity so strictly taken, would the Apostle be vnderstood.

r Gal. 5. 22.
2 Tim. 3. 4.

Vse.

Why question we it, or endeuour to proue natures auersnesse from it, so in all things euident? And not rather deplore the horrible deprauation of our nature, by meanes of the fall. Thereto set thy selfe apart in serious meditation, and thinke it begins to vanish, where its feelingly bewailed.

2 But are remaines of it in the regenerate? *Resp.* 1. Else *Paul* had neuer prayed God, to continue more, and more to rectifie the hearts of this people thereto, whom hee so euery where acknowledgeth eximious in grace. 2. And, witnesse the many f extrauagant thoughts, desires, purposes, exorbitant attempts, and actions so contrariant to the Law of God; some of the t wisdome of flesh remaines in the most sanctified. 3. Besides our doubtings of Gods loue, u feare to approach him; preferring our profits, and pleasures to his seruice, lothnesse to part x *with our right hands, and right eyes*, our things lesse deere than they though they cause vs to offend; all these proclaime vs fuller of selfe loue, than of loue to our God.

2 Thess. 1.
f 2 Cor. 10. 5.
t Rom. 8. 7.
u 1 Iohn. 4. 18.
x Matt. 9. 43.

4. And

4. And why should we fancy perfection of loue, where is such [y] imperfection of *knowledge* and obedience? 5. Or thinke our hearts more perfectly rectified in loue, than in Feare, Hope, Faith, or other vertue and holy affection? Whose mixtures with their contraries, and fightings against them, we daily experiment.

[y] 1 Cor. 13.9.

I easily giue Papists leaue to thinke Charity is, or may be perfect in this life: they meane to perish in their pride. For my part I am of *Bernards* minde, *charitas affectualis initium quidam progressumque &c.* Beginnings, and proceedings of affectuous Charity, we receiue in this life; perfection and consummation therein, we maintaine to be the priuiledge of the life to come.

Vse 1.

Tis poore comfort which corruption affords; and that almost as poore, which affliction. Yet commonnesse of affliction, not the Poet onely but [z] the Apostle makes ground of comfort. *The same afflictions are accomplisht in your brethren, which are in the world.* And why not, this some kinde of solace? The same imperfections are in your brethren, that are in the world; in all Saints that euer haue beene, are, or shall bee to the end of the world. [a] *Who can say I haue made my heart cleane, I am cleane from my sinne?* From my sinne in all measures? Behold, we conflict all with doubtings, with distrust, with despaire, with security: and not, trow you, with selfe loue? Its well that we conflict, & maintaine the combate, though with some foiles; its signe we fight on Gods side, there is hope certaine, wee shall at last be conquerours. I say as the Apostle, *comfort your selues one another*, euen *with these things.*

2

[z] 1 Pet. 5.9.

[a] Pro. 20. 9.

Yet pray, as the Apostle here directs, and striue by all meanes to grow in this grace, to be [b] rooted and grounded in loue, the rather for that its *so assaileable to perseuerance. Much water* [c] *cannot quench loue, neither can the flouds drowne it: If a man would giue all the substance of his house for loue, it would vtterly be contemned.* See *Apoc.* 12.11, *Heb.* 11.35.

3

[b] Eph. 3. 17.

Obser.

[c] Cant. 8.7.

Polycarpe vrged by the Proconsull to spare his age, by blaspheming Christ; these foure score and sixe yeeres haue

I serued him, and he neuer hurt me in any thing, how can I curse, or speake euill of my King, who hath saued me?

1 Thus thou mayst kindle it; is there any eximious vertue that can draw thy affection? Wisdome, Power, Iustice, Mercy, Goodnesse, &c. Behold them all eminently, or rather essentially in God.

c Ephes. 3. 18, 19.

2 Thus inflame it: labour to c *comprehend with all Saints, the height, depth, breadth, and length of Gods loue in Christ.* Circumstances of amplification, see at large. *Rom.* 5. 6, 7. *Legatur Bernardus de diligendo Deo.*

3 Especially discerne thine owne sharing in Gods fatherly affection; there is not, nor can be any motion of loue to God, till we feele his loue shed abroad in our hearts, by the holy Ghost giuen vnto vs, See 1 *Iohn* 4. 19. *Gal.* 2. 20. 2 *Cor.* 5. 14.

The second vertue prayed for, as availeable to preseuerance, is patience of Christ. Our English renders, *patient waiting for Christ*: whereof see *Annotata ad* 1 *Thess.* 1. *vlt.* Yet why not *patience of Christ*? as *Apoc.* 1. 9. either *obiectiue*, because for Christs sake: or *exemplariter*; or *per excellentiam.*

1 The nature of the vertue in generall, thus conceiue. Patience is the contented endurance of penall, or painefull euils.

1 The generall, is tolerance, or endurance, the vertue being a branch of fortitude.

Hierome.

2 The obiect rather painefull, than sinfull euils. *Neminem volo patientem esse in causa læsa fidei. Moses* the d *mirrour of meeknesse, knowes* e *no patience in Israels idolatrie.*

d Num. 12 3.
e Exod. 32. 19, 26, 27.

3 Contentednesse makes vp to the full, the difference specificall. See *Mic.* 7. 9.

Degrees of Christian patience, you may thus number. 1. Its something, when the heart is silent, not suffering thoughts of murmuring, or repining at Gods hand to arise, or harbour there, *Psal.* 39. 2, *Ieb.* 1.

2 More, to discerne, and acknowledge a goodnesse in our afflictions, *Psal.* 119. 71.

3 Yet

3 Yet more, willingly to beare the punishment of our sinne, or tryall of our grace, *Mic.*7.9.

4 The highest degree, which Saint *Iames* seemes to call the perfect worke of patience, is, to reioyce in tribulation. See *Iam.*1.2,4. *Act.*5.14.

The *easie it hath to perseuerance in goodnesse*; *Paul* and our Sauiour points vs vnto *Heb.*10.36.& 12.1. *Luke* 8.15. & 21.19 And in all experience it hath beene found true, most haue stumbled at the crosse, through defect of this branch of fortitude.

1 What through loue of ease; mostly we are of *Issachars* tribe. 2. What through giuing raines to fleshly reason, to prescribe vnto prouidence, courses of equity, *Mal.*3.16. *Psal.*73. 3. To which may be added, that we vsually measure goodnesse by sense; know no good, but what is good to nature, *Psal.*4.6. 4. And that in afflictions, we transcend not state of this life, nor haue wisdome to consider, the *goodnesse laid vp in store for* vs against the world to come, *Psal.* 31.19. 2 *Cor.*4.18. That, not without cause, *Paul* prayes increase of patience, as necessary to establishment.

Meanes to worke and increase it. 1. What euer our crosses are, or may be, *Iustly we are in them*: how followes not the resolution? Willingly to beare Gods chastisement, sith we haue so sinned against him, *Mic.*7.9.

2 Comparison to this end is maruellous auaileable. 1. Of our sufferings for Christ, with [f] *his sufferings for vs.*

2 Of our momentany afflictions in this life, with the endlesse torments of Hell deserued by our sinnes; from *which by* [g] *these, as meanes, we are freed.* 3. Of our *suffering*, with our [h] *glory that shall be reuealed.* 4. Of our selues vnder the Crosse, with men left to perish in their sinnes, through lacke of afflictions. See 2 *Tim.*3.13. *Hos.*4.14. *Prou.*1.32. 5. Of our selues, with our selues; our selues afflicted, with our selues at ease; How languishing in deuotion? How ventrously exorbitant? How secure, and forgetfull of our God, doth prosperity make vs? See *Psal.*30.6.& 119.67. 2 *Sam.*11.2,3, *&c.*

f Heb.12.2.

g 1 Cor.11.32.
h Rom.8.18.

3 Consideration of what they euidence patiently borne. 1. Gods [i] fatherly loue and care of vs. 2. His glorious [k] spirits resting vpon vs. 3. Our [l] taking out of the world.

4 Meditation of their singular effects. 1. [m] Preuenting sinnes. 2. Reducing from sinne. 3. [n] Mortifying it in our members. 4. Making knowne grace secret. 5. [o] Quickning grace languishing. 6. [p] Justifying our sincerity. 7. [q] Working our glory.

If that other rendring better please, the *patient waiting for Christ*, with whose comming is coniunct the recompense of our labours, it also *hath its auaile to our establishment.* See *Iam.* 5. 7, 8. *Heb.* 10. 6, 37.

Meanes to further it: Meditate 1. the reward is gratuitous; [r] *who hath giuen him first?* 2. Great and glorious, farre aboue the [s] proportion of all our seruice or suffrings. 3. In measure, such as may [t] support, and solace vs in our bitterest passions, in this life vouchsafed, in our sanctification, peace of Conscience, and ioy of the holy Ghost. 4. And the [u] Lord is at hand; [x] *beloued hee comes quickly*, and his reward is with him. The fulnesse indeed is reserued till the finall consummation; howbeit, the Soule of euery Saint, this short life ended, enters into the ioy of their Master. *Apoc.* 14. 13. 5. Ends also of differing would bee weighed: whereof see *Heb.* 11. *vlt. Apoc.* 6 11. 2 *Pet.* 3. 9. And of *Pauls* preface to his tart and peremptory proceeding thus farre.

Like holy Oratory, I would faine commend to my brethren the Ministery: *prudently to insinuate, and winde themselues into the good opinion of the people, howsoeuer extrauagant:* that, where *the* [x] *rod* must be vsed, rather than the *spirit of meekenesse*, yet they may perceiue our louing affection. Better, to the very relish of prudent delinquents, are the [y] *stripes of a friend*, than the kisses of an enemie. *Dauid* prayes for reproofe yet would haue it [z] friendly; then its pretious Oyle, soueraigne Balsome in the fruit, and in his wise esteeme.

Vse. What wise man approues the temper of *Esau*, his body, in a Ministers minde? *All rough and rig d, especially* to brethren.

i Heb 12 6.7.
k 1 Per 4. 14.
l Iohn 15. 19.
m 2 Cor. 12. 7.
n Psal 119. 67.
o Hos. 5. 15.
p Iob 1. *tot.*
q 2 Cor. 4. 17.
r Rom. 11. 35.
s Rom 8. 18. 1 Cor. 4.
t Rom 8. 23. 2 Cor. 1. 22. Rom. 14. 17.
u Iac. 5. 7.
x Apoc 22. 12.
x 1 Cor. 4. 21.
y Prou. 27. 6.
z Psal. 141. 5.

brethren. *Its ſaid indeed,* [a] *plaine and open rebuke is an effect of loue:* Yet wiſe men know, acts of loue may be ſo carried, as to become acts of hatred and extreameſt deſpight; *as in* [b] Shimei *to* Dauid. 1. There is a *modus*, as well as a matter, and that principally formes the action. 2. Nor ſufficeth it to pretend, or to exerciſe workes of loue except there be expreſſions of kinde affection, in the manner of carriage. Thus hath beene *Pauls* preface.

[a] Leuit. 19. 17.

[b] 2 Sam. 16. 7, 8.

VERS. 6.

Now we command you, brethren, in the Name of our Lord Ieſus Chriſt, that ye withdraw your ſelues, from euery brother that walketh diſorderly, and not after the tradition which he receiued of vs.

THe maine materiall of the chapter followes. Spent it is in an implicite reproofe of errour in manners; direct preſcript of reformation. The faults to be reformed, are firſt the ſleeping of Church diſcipline towards the inordinate, *ad verſe* 11. Secondly, inordinate walking in neglect of manuall labour, notwithſtanding, the Canon eſtabliſhed amongſt them: *ad verſe* 16.

De primo: For what concernes the Churches carriage towards the diſorderly, particulars obſeruable in the preſcript, Are 1. the matter, or the office and duty, *withdrawing, or ſeparation.* 2. The forme or manner of preſcribing with peremptory *command*, and greateſt grauity. *We command in the Name, &c.* 3. The enforcement, *verſe* 7. *& ſequentibus.*

Now we command you brethren in the Name of the Lord Ieſus Chriſt. Reflect if you pleaſe vpon 1 *Theſſ.* 5. 14. Yee ſhall obſerue the Apoſtles cooler carriage towards the delinquents; *we exhort, or beſeech you to admoniſh.* Here peremptorily, *we command to withdraw.* Reaſons of difference probable, conceiue theſe: 1 To a friendly admonition, the propenſion is eaſie; puniſhment ſo hard, as to ſeparate

1. *Modus.*

separate from brethren, seemes harsh. See 1 *Corinth.* 5.

To *that*, the safest exhortation inclines; to this, except vehemency, nothing perswades a friendly censure.

As to the difference of censures, in respect of the delinquents. Thus thinke reasons might be: 1. Our *Saviours order in leuioribus delictis*, is[c] *first admonish*, till contumacy be evident, proceed not to extremity. 2. And perhaps tofore they were presumed to sinne, but of *supine neglect*; after admonition, rather of *refractary contempt*.

c Mat. 18. 15, 16.

But in such *order its seemely for Ecclesiast que censures to proceed.* Incongruous it seemes to *Bernard, vt ante Iudex feriat, quam minetur; nedum admoneat*: specially in faults of lighter nature. Yet contumacy iustly exasperates, and prouokes to wholesome seuerity: It argues not violation onely, but contempt of authority, and comely order.

We command you in the name of our Lord Iesus Christ; that is, *by*[d] *authority of the Lord Christ*, committed to vs by him; as if Christ himselfe commanded by vs.

d 1 Cor. 5. 4.

Clearely we haue hence, that *to Apostles and other primitiue Ministers of the Church, was committed power of iurisdiction ouer the Church and people of God.* The power of the *keyes is committed*[e] *to Peter*, and his fellow Apostles; authority to bind, and loose, to remit, and punish, not onely in the inner court, or the *forum conscientiæ*; but in *foro externo*, by a iudiciall kinde of proceeding. Hence obedience prescribed to people towards Ministers. *Heb.* 13. 17, *&c.*

e Matt. 16. 19. Iohn 20. 23.

Remaines it still in the Church? *Resp.* Who doubts? When 1. commission is, for substance, the same to succeeding Ministers. 2. And vsefulnesse and necessity, the same to all ages.

Trow you, where the civill Magistrate is Christian? *Resp. Quidni?* as vnder *Constantine, Theodosius, &c.* See *Zanchius in Isaium*, as he is extant in *Miscellan. part.* 2.

Church power, they thus distinguish: 1. There is *potestas Ministerij*; their authority[f] to teach publiquely, and administer Sacraments. 2. *Potestas ordinis*; [g] to ordaine Ministers, and make Lawes for externall gouernement. 3. *Potestas*

f Matt. 28. 19. g 1 Tim. 5. 22. Tit. 1. 5.

3. *Potestas remixa*, or *censura*, to administer [h] censures lesse, or greater, according to the quality of offences.

[h] 1 Tim 5. 20.

Those stirring questions now haply calmed, whether the people, either *plebs*, or *optimates*, haue to intermedle in the power of censure, or order, &c. I willingly forbeare. This onely, so farre as my little vnderstanding in Scripture was euer able to guide me, I could neuer finde any whit more committed to people in them, than in that other, of ministring Word and Sacraments. Nor finde I vse of it in the Primitiue Church, saue onely by way of Indulgence.

Oh the insolencies, and indignities, poore Pastors suffer from the *dij minorum gentium*; more by much, than from the now supreme Maiesty on earth, or ancient Emperours. The enuy, superiours inuested in power of iurisdiction, are subiect vnto, from men but of meane ranke amongst the people; how gladly would they deriue all power from them, to themselues? And vtterly banish, what they would seeme to aduance, Church censures out of the Church? Yet heares it amongst many of them, a part of the Gospell, the Kingdome of Christ, &c.

Vse.

Its so belike, when its managed by the people: not when ministred by Clearkes; to whom yet alone our Sauiour committed power of the keyes. These few conclusions meditate: 1. Iurisdiction Ecclesiasticall is by our Sauiour conferred vpon [i] his Ministers; the managing thereof, made seuerall to them.

[i] Matt. 16. 19. 1 Cor. 5. 2 Thess. 3.

2 Contempt of it, when its regularly vsed, is no other than contempt of Christ.

3 [k] Ratification it hath in the court of heauen, and woe to h m that despiseth.

[k] Matt. 18. 18.

Withdraw your selues from euery brother, &c. The duty inioyned, *separation*, or sequestring themselues from society. 2. Of whom if you aske? *Of euery brother walking disorderly.* 3. Where is subioyned definition, or explication of inordinate walking; not *walking after the tradition*; *or ordinance by Apostle, and his* associates stablished in that Church.

De

De primo: What this ſeparation, or withdrawing inioyned is, is in a ſort amongſt Interpreters queſtioned. Amongſt our Donatians, and Anabaptiſts, as other things, bayard like, reſolued to be from ſociety in *ſacris*.

Interpreters thus; would *Paul* be vnderſtood of excommunication?

Reſp. Probably not, whether by Excommunication we meane, exclusion *a ſacris*, or giuing vp to Sathan. 1. The phraſe ſorts not thereto; *withdraw your ſelues*: in Excommunication its thus, *put away from among you that wicked perſon*, 1 *Corinth* 5. 13. 2. And what then is that *quietem*, *verſe* 14. which he preſcribes to their diſobedience, after new monition by this Epiſtle? Rather a *priuato conſortio*, which, though in large ſenſe it may be ſtiled Excommunication, for that ſociety with Gods children in priuate life, is part of the Communion of Saints: yet, in property of ſpeech, is not ſo. See *Caietane*, *Chryſoſtome*, and *Theophylact*, *ad locum*.

Meanes he as Donatians thought, corporall ſeparation from all ſociety with men openly, euill ſuppoſing them tolerated in the Church of God? So our *Browniſt* brethren, as they would be ſtiled, of the ſeparation.

Reſp. Sweetly, and to purpoſe Saint *Cyprian de lapſis*. *Etſi videntur in Eccleſiâ eſſe zizania, non tamen impediri debet aut fides aut charitas noſtra, vt quoniam zizania eſſe in Eccleſia ſemper cernimus, ipſi de Eccleſia recedamus. Nobis tantummodo laborandum eſt, vt ſi frumentum eſſe poſſimus, vt cum ceperit frumentum dominicis horreis condi, fructum pro opere noſtro & labore capiamus.* See Saint *Auguſtine*, eſpecially againſt *Parmenian*, *lib.* 3. *cap.* 18. & 3. *cap.* 3. *Item contra Creſconium*, *lib.* 3. *cap.* 50. & 81. *Item* againſt *Parmenian*, *lib.* 2. *cap.* 1. eſpecially *de verbis Domini ſermon*, 18.

Thus briefly conceiue. 1. Society in euill thou mayſt not hold, no, not with beſt men: *Epheſ.* 5. 7, 11. *Rather reproue them.* This to Saint *Auguſtine*, is, [1] comming out from amongſt them, touching no vncleane thing. See him *de verb. Dom. ſer.* 18. *in fine*.

[1] Eſai. 52. 11.

a Society

2 Society in goodnesse, specially in *Sacris*, in the seruice of God hold with the worst men; thou hast Christs warrant, *Matt.* 23. 1, 2. His, and his Saints example; frequenting Sacrifices and other seruices of the Temple, when teachers and people, were mostly ouergrowne with Libertinisme, and superstition. 1. With what comfort slight I Gods precept, *Heb.* 10. 25. 1 *Thess.* 5. 20. for the presence of wicked? 2. Why rob I my Soule of the comfort of his ordinances, for that profane men vsurpe their vse? 3. Is this to defile my selfe, to be partner with the adulterer in his adulteries, *to doe the dutie which God hath inioyned me?*

3 Cuill commerce thou mayst haue with them without. See 1 *Cor.* 5. 10. As *Abraham* with the children of *Heth*, *Gen.* 23.

4 Necessary offices of humanity, withhold not from a brother,[m] or stranger; *feed their hunger, cloath their nakednesse*; they cease not to be men, or neighbours, by being euill men.

[m] Gal. 6 10.

5 Yet if any *that is called a*[n] *brother*, be scandalously, and contumaciously exorbitant, with *such hold no familiaritie*, to such shew not a friendly countenance: *from their friendly familiaritie, withdraw thy selfe*: this the Apostle he enioynes thee. Yea, though perhaps Church discipline sleepe towards them. See precept 1 *Cor.* 5. 11. 2 *Ioh.* 10.

[n] 1 Cor. 5. 11.

These reasons are of it: 1. Thou partakest in guilt of his offence, so farre as thou but the west approbation. 2 *Ioh.* 10. 2. Hazardest thy selfe to[o] infection. 3. To[p] wrath 4. The delinquent to obstinate impenitency. 5. *Blemish* est thy owne fame. 6. *Quantum in te*, encourageest others to like exorbitancy. 7. See Saints regularly scrupulous, and abstemious in this kinde. *Psal.* 26. 4. *Ier.* 15. 17.

[o] 1 Cor. 5. 6.
[p] Apoc. 18. 4.

Outcries are frequent, and bitter amongst vs, perhaps not altogether vniust, against neglects of Pastors, and Church gouernours, tolerating impunely in our congregations men of notorious lewdnesse. *Vse.*

Confessedly there is fault amongst vs, but it would bee considered; 1. Whether in gouernours, to whom censures belong, or not rather in them, whose duty is to informe.

2. Whether

2. Whether in the constitution of the Church, or meerely in the execution. Why are personall faults made faults of the Church? And may we not obserue like conniuence, partiality, and corruption in ciuill Magistrates?

But in this, which toucheth neerest clamorous plainetiues, how may the people be excused? Who to their inwardest familiarity, little lesse than amity, promiscuously admit the *vile, as the pretious, the profane, as the holy*. Lacke we Church censures to inhibit vs their familiarity? Herein we are *nostre inris*; none forceth vs to their priuate society; whereby, 1. we harden them in their lewdnesse; and doubtlesse, 2. bring on our selues partnership in their guilt, by this degree of approbation. 3. Take heed lest not also some infection, and taint of their vices. Hereof see more, *ad vers.* 14.

2 Persons liable to this punishment, are thus circumscribed: 1. Brethren. 2. Walking inordinately,

From euery brother; hee meanes euery man professing, Christian and member of the Church; *from euery such man*, of what ranke, or quality soeuer, withdraw, if hee walke disorderly.

From such rather than from Pagans: Saint *Paul* permits to goe with an [q] vnbeleeuer, inuiting to a banquet; at no hand allowes [r] to eat with a scandalous brother.

[q] 1 Cor. 10. 27.
[r] 1 Cor. 5. 11.
[s] 2 Tim. 2. Tim. 3.
[t] 1 Cor. 5.
[u] Rom. 2. 24.
[x] 1 Cor. 5. 12.

1 The kindnesse that [s] melts an ignorant alien, and allures him to goodnesse, makes more [t] obstinate a seeing brother. 2. Scandalous infirmities of brethren, bring blemish, and [u] blasphemy vpon the Gospell, more than enormities of Pagans, or professed Idolaters. 3. Chiefly *Pauls* reason swayes. Church censures stretch not in any degree to them that are without; [x] *doe we not iudge them that are within?*

Vse. Peruerse, quite crossing to the Apostles direction, is the wisdome of most mens charity growne. Couering cloaking, colouring, halfe iustifying, I am sure, too fondly excusing, the scandalous deliquencies of brethren. When faultings of others, perhaps, but of ignorance, are aggrauated by all circumstances, our Oratory can imagine to enlarge them

them withall. Yet the God we serue, is *most terrible* [u] *in the assembly of his Saints*: so carries himselfe in his gouernement, as to procure himselfe most aw, and dread from those that [x] *come neerest vnto him*; beares with more patience, the outrages of vessels of wrath, than the infirme faultings of vessels of mercy. Not because he lesse loues his owne; but because hee more deerely affects them, and hath more tender care of their soules. By *Pauls* rule we should herein resemble.

[u] Psal. 89. 7.

[x] Leuit. 10. 3.

Walking disorderly. If any would know what that is, he thus explicates; disorderly, *not according to the tradition, or morall Canon which he receiued of vs.* Specification of the matter is made, *vers.* 10. 3

So *hainous in* Pauls *esteeme is violation of holesome Church ordinances, as that contumacy therein deserues censure little lesse than Excommunication.* Will he not be ordred by the Church? [y] *Let him be to thee,* as a Heathen, or Publican. *Who* [z] *so despiseth you,* whether teaching, or commanding according to God, *despiseth me.* Confessed it is, where the Church commands, what Christ in so many termes commands. But Saint *Paul* stretcheth farther; and calls them Commandements of the Lord, which are by iust consequence deriued from principles of Scripture. See him 1 *Cor.* 14. 37. As some Interpreters opine the canon of manuall labour, here prescribed, to haue deduction, *ex Genes.* 3. 19. Where yet perhaps, the Lord doth not so much prescribe, as punish.

[y] Matt. 18. 17.

[z] Matt. 10.

These cautions are vsuall in attending such prescripts: 1. If not impious. *Hos.* 5. 11. *Matth.* 15. 5. 2. Haue not annexed opinion, or intention of worship, *Col.* 2. 22, 23. 3. Be of things necessary, and vsefull at least for the time, *Acts* 15. 28. 29. Such blinde contemptuous carriage towards such Church ordinances, is no small violation of Conscience.

Christian liberty is a precious gift of God. Saint *Paul* commands [a] *to stand fast therein*; yet withall admiseth *we turne it not into license, abusing it as occasion to the flesh.* Saint *Peter* confesseth wee *are free,* and would haue

Vse.

[a] Gal. 5. 1. 13.

vs

vs ſo beare our ſelues; yet mindes vs, not to *vſe our libertie as* [b] *cloake of naughtineſſe*. We are ſtill ſeruants of God, and owe him obedience according to euery his morall commands; wherefore his aduice is, [c] *to ſubmit to euery humane ordinance for the Lords ſake*; certainly, its true, very precepts of men, our ſuperiors in things lawfull, binde conſcience, though not *virtute propria*, yet *aliena, id eſt Dei*.

b 1 Pet. 2. 16.

c Verſe 13.

I ſpare to particularize; perſwade rather ſubmiſſion to ciuill, and Eccleſiaſtique ordinances; I meane, where Magiſtrate and Church are knowne Orthodox. 1. Why thinke we they meane Popiſhly, who profeſſe, and teach to deteſt Popery, and acknowledge it the myſtery of iniquity? 2. How doe we ſillily call all Idolatrous, that is in vſe amongſt Idolaters? When *Paul* warrants to [d] eat *Idolothites*, ſo hee, nor wee eat them as Idolothites, nor [e] know any weake, through ſcrupulous ſurmiſe, offended.

d 1 Cor. 10. 25, 26, 27, 28.

e 1 Cor. 8. 7.

I beſeech you conſider: 1. How peremptory, and frequent the charge is, [f] *to ſubmit*. 2. How ill it heares, no leſſe [g] than hereticall, *to deſpiſe dominion*. 3. How vaine janglings about indifferents, hath opened mouths of enemies to traduce our Goſpell. 4. Hazarded to loſſe of better ordinances.

f Rom 13. 1. &c. 1 Pet. 2. 13. &c.

g Iude ver. 8. 2 Pet. 2. 10.

VERS. 7, 8.

For your ſelues know how ye ought to follow vs, for we behaued not our ſelues diſorderly.

Neither did we eat any mans bread for nought; but wrought with labour, and trauell night and day, that we might not be chargeable to any of you.

3 THe enforcement of the duty; from quality, or degree of the offence, in the diſorderly, from two circumſtances aggrauating their ſinne. 1. Knowledge of the conſtitution and equity thereof. 2. Example of the preſcriber;

prescriber: where is subioyned explication of *Pauls* exemplary practice.

1 *You know*: 2. *how ye ought to follow vs.* You, not onely innocent, but delinquents know, and are conuinced of the duty, &c. So doth *Paul* amplifie their sinne: *circumstances they are, both which adde much to the degree of the transgression.* 1. *Knowledge*, See *Iames* 4. *vlt. Iohn* 9. 41. & 15. 22, 24. *Luke* 12. 47. *Rom* 1. 11, 32. 2. Wilfully, and halfe presumptuously, such are interpreted to sinne.

h *Knowledge puffeth.* No reason it should: increasing our obligation to duty, adding to the degree of euery sinfull act, or omission. *Vse.* *h* 1 Cor. 8. 1.

Take heed we be not *i idle or vnfruitfull*, in the knowledge of duty. 1. We shall sinne *k excuseless*. 2. *l Damned of our selues.* 3. Haue punishment *m greater.* 4. More, not onely waste conscience, and for the present stupifie it: but make it raging when once feare, or wrath shall awake it. *i* 2 Pet. 1. 8. *k* Ioh. 15. 22. *l* Tit. 3. 11. *m* Luke 12. 47.

To follow vs. As knowledge of duty, so *examples* therein *aggranate our neglect. Noahs* faith and obedience in building the Arke, *n condemned* the faithlesse and impenitent world. See *Matth.* 12. 41, 42. What colour or pretense haue such for disobedience? To whom God hath giuen eyes to see, guides to goe before them, in difficultest parts of duty. *n* Heb. 11. 7.

Remarkable in all things is the wisdome of diuine prouidence, view it in this particular. Scattering abroad his Saints, in such sort, that in the most extrauagant congregations of people, ouer whom his name is called, there want not more, or fewer of his Saints, shining as lights in the way of life. That either by *light of their o example*, they may be guided to piety: else haue their *p condemnation* more iust and heauy. *Va mundo à scandalis, ve, ve, ve, ab exemplis bonis.* 1. *Facibile ostenditur quod suadetur*: That impossibility, or difficulty may not bee pretensed. 2. And way-guides we haue had tracing out vnto vs, and beating the path that leades to life, men of our owne mould; whose foot-prints haue left impressions of matter, *o* Phil. 2. 15, 16. *p* Heb. 11. *Vse.* *Bernard.*

manner, meanes of atchiuing duties prescribed.

For we behaued not our selues disorderly. The explication of the example. 1. Generall. 2. With application to the particular duty enioyned in the Canon. 3. Where also are specified ends of *Pauls* submitting himselfe to the Ordinance.

De primo: We behaued not, &c. So if not necessary, yet *auaileable it is, the prescriber to exemplifie his prescripts in his owne practice.* Giue me a Law-giver, a teacher exemplary: Such an one exhibits himselfe, the [q] great Law-giuer: Such [r] Christ, his [s] Prophets and Apostles. Prescript is the same to [t] Ministers, all [u] Christians; especially Superiours. 1. Pharisaicall it heares, to [*] *lay burthens heauie* on others shoulders, and not to moue our owne fingers to helpe forward the carriage. 2. And how seemes it all but *fabula*, that we teach *de inferno, de cœlo*, when our selues are seene faulting in those duties, which we presse vpon others, vnder paine of damnation, or with promise of eternall reward?

q Exod. 16. 11.
r Ioh. 13. 15.
s Iac. 5. 10.
t 1 Tim. 4 12.
u Phil. 2. 15, 16.
* Matt. 23. 4.

Vse.

Its gladsome to see the people taught by penalty, that its criminous to *take Gods Name in vaine; the Land* [x] *mournes because of Oaths*; to be lamented, that the Law-makers are knowne many, so ouer-familiar with the Name of God, as to contemne it. Suppose ye, they of all men, *shall* [y] *escape the iudgement of God?* Who likes not the vrging of *Pauls* canon, on vs countrie drones, *to* [z] *preach the word with instance?* How doe we blesse those our Fathers of the Church, who excite vs by their example? But is not the dispensation committed to all? How shall they escape the [a] *woe belonging to non-preaching*, who punish others neglects, and yet *feed themselues onely* [b] *and not the flocke?*

x Ier. 23. 10.
y Rom. 2. 3.
z 2 Tim. 4. 2.
a 1 Cor 9. 16.
b Ezech. 34.

2

Neither did we eat any mans bread for nought. The application of the example to the particular prescribed, carried in that forme, which Rhetoricians call κατ' ἀφαίρεσιν.

Question. Had it beene for nought if *Paul* had not wrought with his hands, labouring onely in the word and doctrine?

Resp

Resp. 1. The *spirituall things* we sow, are they not equiualent to your best carnals? your gold that perisheth? 2. And in the worke of the Ministery, is κόπος καὶ μόχθος, [c] labour toyleſome, tireſome, [d] *enfeebling*. Phyſitians accord that minde labours, more feeble ſpirits animall and naturall, more waſt naturall heat and moiſture, than toile of the body. Diuines can minde you, how the more ſpirituall faculties, had greateſt wound by originall ſinne; eſpecially when they are bent to ſpirituall things in ſerious meditation, oppoſition they finde from malignant ſpirits, ſo ſtrong, and oft ſo violent, that they ſeldome beare vp, without ſome wound in the encounter, that if either *pretium*, or *opera* may be thought equiualent to our maintenance, on free coſt wee eat not any our hearers bread, but buy it, many, at deareſt rate.

1 Cor. 9. 11.

[c] 1 Tim. 5. 17.
[d] Iſai. 49. 4

How then ſaith *Paul* δωρεὰν, if without manuall labour?

Reſp. Commonly he is apprehended to ſpeake κατ' ἀξίαν, according to the opinion of earthly minded people. What through 1. their vnderprizing ſpirituall bleſſings, through earthly mindedneſſe. 2. And what for not conſidering their conuciance, linked by ordinance, to our Miniſtery; which is their ignorance, or infidelity. 3. And what through little experience in mentall labours, eſpecially for ſpirituall things, generally the voyce of the people is, our liuing comes in eaſily, we ſweat not for it; and what giue, or doe we for all they pay vs?

Whereto the anſwer is ready from the Apoſtle: 1. We [e] ſowe you ſpirituall things; reach to you, as Gods hands, the graces of his ſpirit, the [f] ſaluation of your ſoules. 2. [g] *Watch* for your ſoules, as they that ſhall giue accounts. 3. Spend, ſacrifice our ſelues many, vpon the ſeruice of your faith, *Phil.* 2. 17.

[e] 1 Cor. 9. 11. Gal. 3. 2.
[f] 1 Tim. 4. 16.
[g] Heb. 13. 17.

How ſoone would this errour vaniſh? If men were either ſo happy as to 1. feele [h] miſery of want. 2. To [i] taſte ſweetneſſe of grace. 3. Or ſo wiſe as to conſider, that by vs, as [k] Gods co-workers, they receiue whatſoeuer they are, or haue in grace? And how without vs they

[h] Iob 33. 22.
[i] 1 Pet. 2. 3.
[k] 1 Cor. 3. 5, 9.

[l] Prou. 2. 18. are naked, and [l] lye open to Gods wrath, and eternall destruction.

As to our labour, to spare speech of what Gods Spirit [m] resembles it by, would they please but to experiment a little, in what seemes easiest in our taske; informing the minde, with distinct notice of the mystery of godlinesse; or fastning it, as is their [n] duty, in their ignorant families, they would change their minde and say, Husbandry were a play game, a recreation to the toyle of a faithfull Minister. To conclude; where, tell me, haue you seene a painefull Pastor, not too maturely made old? Though by naturall temper, choisest temperance, and manner of education framed to greatest vigour, fitted to extend life to the vtmost terme of nature.

[m] 1 Cor 3 9. 1 Tim. 5. 18.

[n] Ephes 6. 4.

Our Sauiour in his prime and flower of age, little past thirty, is deemed by Iewes a *man towards* [o] *fifty*; such shewes of ouer age, had care and paines to win soules, as some opine, cast vpon him.

[o] Ioh. 8. 57.

But what lets to conceiue the Apostle speaking κατ' ἀλήθειαν, and as the thing was? That his meaning may be; he bought at deerest rate, in the eye of flesh it selfe, wherewith to sustaine himselfe; if *opera*, hardy labour of the hardest may bee thought equiualent to price, or to things which for price passe in exchange from man to man. For so himselfe ads the explication ὄπνῳ; *but wrought with labour and trauell night and day*. Like was his practice in some other Churches, though on other occasions and to other ends. See *Act.* 20. 33, 34. 2 *Cor.* 11. 12.

Bindes the example vs? Or doe they well who presse it vpon Monkish Predicants, from *Pauls* example?

Answ. Apish imitation of Saints hath filled the world with superstition, with errours, some no lesse than heretical. With what caution wee should heed examples of Saints, hath beene treated in the former Epistle, whither I remit the reader. Disparities betwixt *Paul* and vs, you may obserue these. 1. His extraordinary instincts and inspirations, added to his ouer measure of gifts acquired by industry, aduantaged, aduanced him to facility of performing

forming his Apostolike function in teaching, (who doubts? but) oft without study, and premeditation, so that other his necessary, or occasionall imployments brought not, by distractions, impediment to his preaching, or other ministeriall offices.

Of vs, to our enabling to the worke, is required attendance to priuate reading and meditation; dwelling vpon, and being in these things, a day, or houre otherwise spent, may giue vs iust occasion to say as he, *Amici perdidimus diem*: and with that day, part of our full furnishing to the worke of the Ministery. Except we be imployed in something coniunct with, and subordinate to the maine; or when perhaps necessity, and infirmity of body, or minde, forceth to remit, and loosen the ouer bent spirits. p 1 Tim. 4. 16.

2 Nor is it with our Churches, as was with this of Thessalonica; that we should feare at this day ouercharging our people. Scantingly, it should seeme, the Lord had distributed to these poore Artisans (as learned deeme them) the good things of this life; which small portion also lay open, and was liable daily to be preyed vpon by violent rapine of persecutors. Whereas God hath pleased to seat vs in another Canaan, a land flowing with milke and hony; where we sit, mostly all, vnder our owne vine and figtree; eating the fat, and drinking the sweet; sated, shall I say? Surfetted rather with the plenty of all Gods gracious blessings. That wee, of all Churches, may seeme vnworthiest of *the Corne*, if we shall offer to put the q *muzzle on the oxe his mouth, which treads it out.* q 1 Tim. 5. 18.

Howbeit, where exacting of due maintenance, is indeed a burthen to the Church, let art, or industry, or owne possessions, or other imployments supply our necessities; incline to part with right, rather than to be ouerpressing in exacting it: compassion teacheth it; and so farre vrgeth the example of the Apostle.

VERS. 9.

Not for that we haue not power, but that we might make our selues an example vnto you to follow vs.

THe second end of *Pauls* prouiding for himselfe by manuall labour, that he might make himselfe a patterne to this people; and by his owne performance of what he prescribed, win the people to obedience. To explicating whereof, the passage is by παράλειψις.

Obiect. Perhaps reason of such forbearance to exact maintenance, &c. was want of right to demand.

Sol. Not so, power we haue, and lawfull authority to aske and receiue it. That therefore is not reason of not vrging to yeeld it; but that we might make our selues an example.

Not that we haue not power: ἐξουσίαν: Iust, right title; lawfull authority. *Qu.* To be burthensome, thinke you? *Resp.* He meanes to take maintenance from his Auditors; which 1. either for that it seemes burthensome to earthly mindes; Or 2. for that, in extreme pouerty of the Church, its really so, he stiles pressure, or burthen.

Quest. But when its so really burthensome, hath hee power or right to claime it? *Resp.* Right dyes not, or decaies by disability of the debtour, the[r] vse of right ceaseth for the time according to the rules of ἐπιείκεια, and mercy: See *Isai.* 58.

[r] See 1 Cor. 9. 5. 15. Collat.

But that *Ministers haue power and authority to claime maintenance from their people*, wee haue clearely from this Text. *Quest.* On what Law founded? *Resp.* Of Nature, Nations, *Moses, Christ*: See 1 *Corinth.* 9. *adverse* 4. *ad* 15.

Vse. Base aboue measure, and vnbeseeming Christians, is the conceit entertained by the people, that our maintenance is from benevolence onely, and *ad placitum* to be measured out by our Auditors: As if it had no foundation in Iustice, but meerely in Charity: *Liberè dico & reclamante mundo pronuncio,*

pronuncio, as *Hierome* in another case speakes, clearer prescript affords no Iustice for any title, than for Ministers to their maintenance; that is, to their tithes.

The more vniust are they who detaine it; and [f] *who so doth the wrong*, shall *beare the wrong* that he doth. [f] Col. 4. 25.

But that we might make our selues an example, &c. τύπον, as 1 *Tim.* 4. 12. when applied to denote what tends to exemplify, it signifies the liuelieſt expreſſion, and as I may terme it, effigiation of that vertue, or vertuous practice which we deſire to exemplifie.

To the Nature of ſuch an example in vertue, or vertuous practice concurre three things: 1. Eminence in the vertue: 2. Precedency: 3. Liuelieſt expreſſion of what we deſire to commend to other mens imitation: *An honour whereof Paul* was, *every Miniſter and other preſcriber ſhould be a little ambitious.* See 1 *Tim.* 4. 12. 1 *Pet.* 5. 3.

1 Its a hallowing of the name of God; a meanes to procure him glory, *Matth.* 5. 16. 2. Forcible aboue preſcript, to winne aliens; by this, *without the word, they are won, preparatiné*, 1 *Pet.* 3. 1, 2. 3. Allures, nothing more, men of gracious inclination to reſemble, to equall, to outgoe precedents in goodneſſe, 2 *Cor.* 9. 2. Grace being euer accompanied with holy emulation, and ſtriuing to equall, excell others. 4. Not onely our perſonall goodneſſe is taken notice of to bee rewarded; but whatſoeuer good thing others haue beene occaſioned to doe, by our example or other excitement, that alſo is ſet on our ſcore: See *Dan.* 12. 3.

Vſe.

Lord, that *Pauls* ſpirit were in vs; that *Moſes* prayer might preuaile with God, that his not *Vrim* onely, but [t] *Thummim* might be vpon his holy ones; that Lawgiuers might become as he, in their practice, liuing, or walking Lawes. [t] Deut. 33. 8.

But how haue we moſtly all giuen occaſion, to haue *Mercuries* ſtatue our fitteſt Embleme? Read with beſt attention, *Rom.* 2. 21, 22, &c. *ad finem.*

To you to follow, or imitate vs. *Pauls* maine intention in typing or lineing out in his owne practice, what he preſcri-

bed to others. Coward let be his stile, who seconds not his Captaine in the dangerousest aduenture: vnworthy the name of a Christian, whosoeuer followes not such way-guides in vertuous practice. Its *the dutie and honour people owe to their Pastors, to walke in the steps of their vertuous conuersation*: See 1 *Cor.* 11.1. *Phil.* 3.17. *Heb.* 13.7. *Iam.* 5.10.

Imitation implies three things: 1. *Factum*, semblable, or rather reall acting of what we pretend to imitate. Not to commemorate, or encomiastically to declaime of *Abrahams* faith or obedience, but to [a] *walke in his steps*, is to imitate *Abraham*: see *Iohn* 13.15. *Laudamus veteres, at nostris utimur Annis.*

[a] Rom. 4. 12.

2. *Studium*, or *propositum imitandi*: Casually, or by naturall propension may a man fall on Saints practice; as children sometimes on fathers gestures, or gange of body: *Sic ille oculos, sic ora ferebat*: yet say we not such imitate, though they resemble; becauſe their aime is not to expresse their Actions.

3. *Conformitas ad exemplar*: which is the life of imitation: and wherein especially is required prudence in the follower: lest he turne Ape in imitation. Giddy was that Ideat, because Idiot *idiotis*, when he pretended *Gideon* for patterne in demolishing Images: for had he like calling, or instinct? like eye must bee had in other circumstances of time, place, manner, motiue, occasion, end, in those actions of Saints which we pretend to imitate: the least swaruing from our patterne disables our imitation. More what concernes this duty of imitation, and discretion therein, Read at leisure in those notes on the former Epistle, *ad cap.* 1. *verse* 6, 7.

VERS.

VERS. 10.

For euen when wee were with you, this wee commanded you, that if any man would not worke, neither should he eat.

WHether any, or what the reference is, which this verse hath to the former Scripture, is a little difficult to discerne. Erre I? or is it alledged to proue their knowledge of duty charged on them? *vers. 7. q.d.* You cannot be ignorant of the duty; for you may remember, what charge we gaue you in presence.

In the text it selfe apart considered, wee haue *Pauls* sanction, or ordinance for manuall labour, enforced by penalty, prouided for willing, or wilfull loiterers.

1 The maine intention is, to vrge to labour. 2. The penalty of neglect; *Idlers must not eat.* To which adde as appertinences; 1. The generality of the iniunction collected from extent of the penalty *siquis.* 2. Description of delinquents whom the penalty toucheth, not those who cannot, but such *as will not worke.*

Labour here inioyned, you must vnderstand manuall; by Interpretation of the Apostle himselfe. 1 *Thes.* 4. 11. *Ephes.* 4. 28.

2 Is the ordinance vniuersally binding, for all persons, times, places, states of the Church? *Resp.* 1. For labour and industrious imployment in some honest vocation, it bindes all in all times, and states. The Church of no time may afford hiuing for drones: whether to manuall labour, is another *quare.*

Consent goes thus farre. 1. Manuall labour is amongst those Acts or offices, which are precepted, not *propter se*, as simply good and necessary, in like sort as worship of God, and honouring parents. 2. Rather *propter aliud*; and therefore bindes not all men in all times and states; but onely in *casu*; suppose when the ends of such labour cannot be otherwise atchieued.

3 Those

3 Those ends suppose to be, 1. Supplying our owne wants, and necessities of such as depend on our care, 1 *Thes.* 4.11. 1 *Tim.* 5.8. 2. Easing the Church, or Commonwealth of vnnecessary charge, 1 *Tim.* 5. 16. 3. To preserue body in health and vigour.

4 And, which is spirituall, to auoid the legions of sinnes that wait on lazie idlenesse. But where, without labour of the hands, these ends, with the like, may all be attained, the iniunction bindes not. *Ratio*; who so liues out of the reason of the Law, liues out of the stroke, and censure of the Law.

Thus therefore conceiue, the ordinance for that kinde of labour, personall, or particular to that Church in state now of distresse; binding vs no farther, than ends of labour forementioned, and like state may enforce it.

How then concernes it vs of these times? *Resp.* 1. Many, many are amongst vs, whose liuely-hood and necessary maintenance depends on manuall labour: whose calling and abilities binde them to such imployment: who but by it, cannot further the weale publique: doubts any man, whether the iniunction bindes them? The reason of the Law toucheth them, therefore the Law it selfe.

2 But to the generall of labour, and industrious imploying our selues in some honest calling, whereby we may further common good, equity of this iniunction, and other passages of Scripture binded all, of all sorts, times and estates: *quid statis hic otiosi?* [u] Idlers, the Lord of the Vineyard beares not. And to all of any office is the charge giuen, [x] *to wait on that office*: to a Minister is not inioyned manuall labour, prohibited rather, as both an *indecorum* for the person he sustaines, and a *meanes of* [y] *distraction*, and hinderance to his *labouring in* [z] *the word and doctrine*; yet [a] woe to *the idle Shepherd*, as heauy as to any that are at ease in Sion. Like thinke of Superiour Magistrates, &c.

Withall let this be considered: preparation to a calling, is ἀνάλογον to a calling: as when a man liues, as young Prophets of Iury, in Schooles of Prophets, though yet not exercising prophecy, he is presumed to liue in Ranke; neither

u Matt. 20.6.
x Rom. 12.7.
y Act. 6.2.
z 1 Tim. 5.17.
a Ezech. 34. 2.

ther without calling, nor idly in his station: but what falls not vnder one of these, lyes vnder the Censure of the Apostle, and is violation of his Canon.

Yet beware ye thinke not *Pauls* sanction toucheth Popish Monkes and Fryers mendicant; that were wicked, wresting the Apostles sentence. Indeed now I minde it, *Erasmus* said of *Luther*, hee meddled with two perillous things, when he touched the Popes Crowne, and his Monks bellies. *Vse.* *Estius ad locum.*

But why sauours it so strong of Hereticall prauity, to impleade them guilty of breaking *Pauls* Canon? if *Socrates* said true, *Monachus qui manibus non laborat, similis est prædoni.*

Ob. Their labour is in prayer, watching, hearing Confessions, contemplation, &c. *Resp.* While *distenti & crepantes*, they cry out, *hen quanta patimur, &c.* But faine I would know for my learning, where God hath warranted to any man on earth, abled for imployment in particular functions, to spend his whole time in Deuotion, and Contemplation? Where hee teacheth the performance of these generall offices of the Christian calling, to exempt any such man from imployment in particular vocation of office tending to publique good? *Valeant Enchitæ*; Contemplation is good, sweet aboue Hony; but *Vita Cœli, Non Terræ*; except fruits issues by writing, or other courses beneficiall to Community. See Saint *Augustine de opere Monachorum.*

But out vpon our vagrants sturdy Beggers, the burthens of the Earth, scorne of Heauen, shame of our Commonwealth. I perswade my selfe the worst of infernall Spirits haue not lesse sense of piety, haue more sense of [b] Deity than our Canting Vagrants, drowzily, deadly in this behalfe, *dormit, stertit Respublica disciplina.* When may we hope to awake it? When most are minded, these are amongst the poore, commended to our mercifull releefe; and as chearefully deale their bread to them in their fulnesse, as to the painefullest Artisan, or truest labourer, in his hunger. *Erasmus* mentions a kinde of mercy meetest for such; *b* Iam. 2. 19.

'Tis,

'Tis, in this language, *misericordia puniens*. Surely, the whip is more their due, than food; Bridewell to entertaine them, fitter than an Almes-house. Should such eat, by *Pauls* rule? Liue, after monition, by our holesome state?

Nor yet dwells idlenesse all *sub dio*; nor all lodgeth, or lowzeth it selfe vnder Beggars Bush: entertainement it findes, alasse, how sumptuous, in sieled houses. Semble to your selues a while the life of young and Elder Gallants of our Gentry; and tell me, if you seeme not to see *Moses* his [c] *Idolaters*, or *Pauls* [d] *Epicures*, reuiued in them: men, whose whole life is eating, drinking, snorting, sporting, or if any thing may be more Epicureall, or Bestiall than this: or if you can discerne other in them, than *Ezechiel* mentions of Sodomites, [e] *Pride, fulnesse of Bread, abundance of Idlenesse*; would God not also much of their Bestiality: [f] *doe you thus requite the Lord, Oh people foolish and vnwise?* Is this the thanks you render him, the seruice you doe him, for all that rich bounty powred out vpon you? *Potentes potenter tormenta patientur*, But I spare you.

c Exod. 32. 6.
d 1 Cor. 15. 32.
e Ezech. 16. 49.
f Deut. 32. 6.

The penalty of wilfull neglecting the labour enioyned, with the appertinencies follow. *Let not such eat*: he meanes of the *common charge of the Church*; that if naught else, yet hunger and necessity may driue them to labour. And yet remember; Nature may not be deserted in extreme necessity: but out of that case, they nourish Idlenesse, who succour the Idler.

The life of Law is penalty, when duely executed, wherefore the great Law-giuer to his owne Israel, vseth such enforcements, See *Exod.* 21. *&* 22, *&c.*

1 Refractaries euery State and Kingdome affords, whom, but penalty, nothing restraines; scarce doth penalty executed reforme.

2 Yet the Triacle is made of such Vipers, for preseruing others, *All Israel shall heare and feare, and doe no more presumptuously.*

3 Seruility is much in men of best inclination: They are not all alwayes ledde *by that Spirit of Ingennitie*, *Psal.* 51. 12.

Rules

Rules for their enacting: 1. That they be proportioned to quality and measure of the offence. *Draco* his severity is deemed ouer rigorous, preuiding death for least offences: our lenity, in some enormities, is no lesse blameable: whiles Adultery laughes at the sheet, or secures it selfe of Redeeming that shame with the purse.

2. As offences grow, though but in circumstances, so ought penalties to be augmented: See *Numbers* 15, 30. 32, 35.

For execution; 1. That it be done g ἀπροσωπολήπτως: *impartially*: 2. Not following priuate passions; which turnes iustest punishment of into vengeance. g Deut. 1. 17.

The question I meddle not with, whether submission to the penalty free Conscience from guilt of sin, in violating holesome Constitutions: who so affirme, had need build on better reasons, than supposed equiualence of satisfaction for dammage done to community, by bearing the penalty.

Maxima peccandi illecebra est impunitatis spes. There is no greater encouragement, entisement to sin than hope of impunity. Licentious we are growne out of measure, mostly by that occasion; lenitude, rather than lenity of Magistrates: that now wisest begin to thinke, as that sage Politician spake by occasion of *Neruaes* remisnesse in gouernment. Its better to liue where nothing, than in this state where all things are lawfull. *Vse.*

We heare daily clamorous outcries of Separatists and others, for, I know not what, tolerations of euill men: yet faults not the Church in her Constitution: what euill man or practice doe they legitimate, or but tolerate? Yet confessedly there is fault amongst vs, that penalties are not more strictly executed. How may we feare, lest the Lord lay to his hand, while his deputies are so remisse? See, is not wrath already gone out from the Lord? Oh that some *Phinehas would stand forth* h *to execute Iudgement, before the Lords wrath breake forth to deuoure vs.* h Psal 106. 30.

These reasons, me thinks, should excite vs. 1. With such *feare* or seuerity thou mayst *saue a soule, and* i *rescue it* i Iud. ver. 23.

out of the fire: such blessing God gaue to that sternesse towards [k] the incestuous person. 2. Or if the delinquents be incorrigible, yet others seeing their punishment may feare to doe presumptuously: when otherwise, through Connuerce, the example is as [l] *leauen*, as a [m] *Gangrene, increasing to more vngodlinesse*. 3. And why, sith this may propitiate the diuine Maiesty, and [n] *cease the Plague*, mercilesly expose we the body to destruction? Which, with losse of some incurable members, may be preserued. Consider what I say, and the Lord giue you vnderstanding in all things: Conscience, in this.

k 1 Cor. 5. & 2 Cor. 2. Collat. Deut. 13. 11.
l 1 Cor 5 6.
m 2 Tim. 2. 19.
n Num. 25. 7. 8.

The persons whom the penalty toucheth are next pointed at. *Any*, of any ranke or quality, that *will not worke*. That clause deserues our notice. *Not want of ability, but lacke of will to worke, is stricken at in the penalty*: for what when feblenesse by age, or sickenesse: or other impotencie by casualty betides vs? Suppose you *Paul* warrants to shut vp bowels of Compassion to such? God forbid: where then is place for *visite, pete, cibe*, and such like works of mercy, omission whereof [o] excludes from heauen? Or why adde wee affliction to those whom God hath wounded? Yea, what if in greatest straits, there want meanes of imployment? Is it not equiualent to other impotencie? Such want not will, but meanes to be imployed: Are therefore capable of the common relieue.

o Matt. 25. 41, 42.

Vse.

Wickednesse is witty to its owne harme, Churlish *Nabal* had his [p] *pretended equity, denying to Dauid relieue in his necessity*. Curre-megients, who scarcely know any other sentence of Scripture, yet to saue their peace, the crums that fall from their table, haue this of *Paul* in their mouths; worke for your liuing: Saint *Paul* saith, *He that labours not, must not eat*. This to the feebleſt amongst the Aged and Impotent; to the most decrepit and crookt with yeeres: yet said not *Paul*, he *that doth not*, but *he that will not worke*, must not eat. Not labouring, may issue from impotency and want of meanes to be imployed: if so, it interesseth them to our Relieue.

p 1 Sam. 25. 10. 11.

I wish such would consider; 1. Poore are their [q] owne flesh,

q Neh. 5.

flesh. 2. Left amongst vs to be [r] matter of our liberality and mercy. 3. Their [s] loynes may blesse vs. 4. Their thankfull deuotions make way to our [t] receiuing into euerlasting Tabernacles. 5. And themselues [u] are yet in the flesh, know what may be their owne lot. 6. Haue cause to feare their owne impouerishment; for, who *so spareth* * *more than is meet*, is not likely onely, *but sure to come to pouerty*. And of the first materiall part of the Chapter, checke of Churches toleratinh Loyterers, thus farre, followes the correption of the delinquents themselues.

r Matt 14.7.
s Iob 31.20.
t Luke 16.9.
u Heb. 13.3.

* Prou. 11.24.

VERS. 11, 12.

For we heare that there are some among you which walke disorderly, not working at all, but are busie-bodies.
Now them that are such, wee command and exhort by our Lord Iesus Christ, that with quietnesse they worke and eat their owne bread.

THe passage to this member seemes thus. The Apostle willingly preoccupates what hee saw likely to bee demanded: whereto tends, what meanes, or occasions all this earnest vrging vpon vs, censure of the inordinate? *Resp.* Maruell not at it: for we heare, not withstanding our fore monition, that there are still among you, who walke disorderly, &c.

Particulars in the Text are, 1. The crime charged vpon them; *disorderly walking*; specified for euidence to bee; 1. *Not working at all.* 2. And which vsually accompanies neglect of our owne businesse, *busie medling with what concernes vs not.* 2. The euidence, on which he proceeds to charge them: *heare-say.* 3. *Precept* and vrging to amendment, *ver.* 13.

For we heare there are some among you, &c. May a Minister or Church Magistrate proceed vpon heresie to taxe crimes in the people? With what cautions? In what manner? *Resp.* So did *Paul* more than ouce. See 1 *Cor.* 1. 10. & 11.

& 11. 18. With what Caution? 1. His informers were *fide digni*, such as had wonne to themselues opinion, and halfe renowne of sanctity in the Church. See 1 *Cor.* 1. 11. Its vnsafe, foolish to beleeue euery thing, euery man; especially where the blemish redounds to the whole Congregation, there *are* x *that liue on the sinnes of the people*: delight in the infamy of the Church. 2. Prudently they carried their information: making choise of *Paul*, in whom was authority to correct and reforme the things amisse: a good euidence they sought amendment, not shame of the delinquents. 3 Charitable they shew themselues in relating the Crime: It was *Schismes*, 1 *Cor.* 11. 18. their stile is y *Contentions*; a lesse euill: charity loues not to thinke, or make the worst of other euils.

x Hos. 4. 8.

y 1 Cor. 1. 11.

2 His *Modus* in proceeding: 1. He chargeth not the crime vpon the whole Church: he saith not all, nor most of you: but *three* some among you: *loquitur quam fieri potest parcissime.* 2. Particularizeth no man, but speakes indefinitely; *some*, whether to occasion the Church to obserue all: or rather to aduantage the delinquents to amend their amisse, before that from *Pauls* mouth they should know their owne names.

3 Though he order them to censure, vpon Hypothesis of their incorrigiblenesse: yet first with greatest grauity, meeknesse and loue hee monisheth them, selfely to correct their errours.

Vse. I could wish them that in this respect make Apostles their patternes, to heed also their cautions: so to follow their practice that they obserue not their *Modus*.

2. The Crime generall is, walking disorderly: whereof see *vers.* 6. *Item Annotata ad* 1 *Thess.* 5. 14. Specified it is in two particulars. 1. Not working according to the iniunction: whereof see *vers.* 10. 2. *Curiosity, the Native fruit of Idlenesse*: so *Paul* notes it, 1 *Tim.* 5. 13. making it *mulibre vitium*. But who maruels to see Idlers become effeminate? How doth it cuirate, *vn-man* men? and bring vpon them *mollitiem* no lesse than womanish?

Properties of it thus number. 9. Busie inquisition into euery

euery mans secretest actions. 2. [z] Putting the finger into euery mans businesse. 3. Wherefore vsually, they are the fire-brands of contention, and vnneighbourly quarrels. 4. Trifling tales aboue measure, 1 *Tim.* 5. 13. 5. Secretaries after the rate of Apostles; *what you tell them in secret they publish on the house tops, and in the Market-place. Cætera vide apud Plutarchum, in moralibus.* [z] 1 Pet. 4. 15.

Its *morbus Epidemicus*: how may we stop, or hope to cure it? While wise men cherish it in themselues, and are hardly brought to notice it as a fault: and yet Saint *Peter* giues [a] Caueat against it, as strict, as against theft, murther or other *maleficia*; not as if it were equall to them in the kind of euill, but perhaps because it so easily insinuates it selfe, so pleasingly creepes vpon vs, that but with strictest caution we keepe it not out. [a] 1 Pet. 4. 15.

1 *Tantúmne abs re tua otij est, aliena vt cures, & quæ ad te nihil attinent?* Who so mindes his owne taske so large as it is, to heed his owne wayes, to see to those of his owne household, to know his owne sinnes, to mend his owne life, findes remedie against.

2 Others euils hurt vs not. [b] *Euery man beares his owne burthen*: is countable for [c] himselfe vnto God. [b] Gal. 6. 5. [c] Rom. 14. 12.

3 Note it euer to heare ill in Scripture; taxed as *Hypocrita vitium*, [d] *why seest thou, &c.* [d] Matt. 7. 3.

4 Drawes with it too foule neglect of our selues, till we be ouergrowne in iniquitie, *Matt.* 7. 4, 5.

5 Layes open to like curiosity, and vncharitable censure of other men.

6 Occasions God himselfe to be the extremer in marking what we doe amisse, See *Matt.* 7. 2.

VERS. 12.

Now them that are such we command and exhort by our Lord Iesus Christ, that with quietnesse they worke and eat their owne bread.

THe prescript, vrging to amendment, wherein is, 1. *Officium*, the Office or act inioyned together with the *Modus*, *To worke with quietnesse*. 2. The manner of iniunction, with peremptory and graueſt command, *Wee command*; and meekeſt yet moſt ſerious obteſtation, *and beſeech you by our Lord Iesus Christ*; *q. d.* by the loue you beare him. 3. *Ratio*, that ſo the *bread you eat may be your owne*.

We command and intreat, or exhort you, Brethren, &c. What is wanting to giue vs edge to the duty? Here is 1. *Preſcript.* 2. *Iniunction.* 3. *Exhortation.* 4. *Argument.*

1 Preſcript, informes the iudgement; directs what is to be done.

2 Iniunction or mandate peremptory, preſſeth, vrgeth Conſcience.

3 Exhortation or intreatie, ſwayes affection.

4 Reaſon preuailes with all, that are reaſonable.

Blinde we are all in the things of God; many in maine moralities. Gracious is the Law-giuer, that *ſhewes thee oh man what is good*, yet are few ſo happy as by bare demonſtration of duty, to be ſwaied to obedience: if any be, they are ſure guided by the [c] *ingennous and free ſpirit of God*. But precept muſt be vpon precept, iniunction peremptory vpon iniunction, ere Conſcience in many apprehend neceſſity of performance. There are whoſe Conſciences are vrged by iniunction; yet are not affections allowed to loue and proſecute the duty: Here hath exhortation and intreaty their place. And there are whoſe affections are alſo inclinable, yet are of curious vnderſtanding, that muſt ſee reaſon

[c] Pſal. 51. 12.

reason ere they giue command for practice.

Lord what is man that thou so regardest him? But when Gods Spirit so farre descends, as in all things, after a sort, to humour vs, take heed wee despise not such duties. If God but prescribed the Sanctification of the Sabbath, a Law-giuer, as he is [f] *able to saue and destroy*, were it not sufficient to presse vs to the dutie? But when he shall so far condescend to our backwardnesse, to presse it vpon Conscience with a speciall [g] *Memento*; by his example lead vs, by reasons so plentifull perswade vs, take heed how, vnder pretence of relaxation from man, we pollute his holy day: *Sic de reliquis*, where Gods Spirit pleaseth to be so importunately vrgent, there chiefely tremble to slight the duty.

Vse.

[f] Iac. 4. 12.

[g] See Exod. 20. 9, 10, 11.

What, may wee conceiue the reason of *Pauls* so instant and importunate pressing the dutie of labour? Vrging it with such serious instance and vehemency, againe and againe, and a third time, as if he could neuer satisfie himselfe in pressing it.

Resp. 1. The state of this Church now in such streits, as dissipation of it might iustly be feared, except by this meane it were supported. 2. The auersenesse of some amongst them, from the duty. 3. Perhaps also the important necessity of the duty in it selfe considered.

Such strength our Church yet feeles not, nor feares; howbeit, 1. Auersenesse, abhorrence from labour, toyle some may be obserued in most: wee are most all of *Issachars* Tribe: therefore vsually choose callings of greatest ease; in works of calling Christian and particular, make choice to be imployed in what is most easefull: that may bee the reason, why many prefer hearing, before all other works of Religion. 2. Necessity lies also on vs, [h] precept peremptorie: *medii* also; sith without it wee can call nothing our owne, not the bread we eat; haue holy or warrantable vse of nought we enioy; and how hatefull to God is [i] *negligent doing his worke*, any worke euen of calling?

[h] Ephes. 4. 28.

[i] Iier. 48. 10.

How may wee rowze our sluggish nature? Meditate

1. The blessings which accompany sedulous industrie: Gods blessing goes, with it in temporalties, See *Prou.* 10. 4. & 13. 4. & 14. 23. 2. His curse is vpon sloathfulnesse, that brings [k] to pouerty. 3. *That* preuents temptations, at least blunts edge of them. 4. *This* encourageth, aduantageth the tempter: is Mother and Nurse, good God, of how many foulest sinnes, See *Ezech.* 16. 49.

[k] Prou. 10. 4.

And eat their owne bread: Reason pressing the duty: But is any such bread, that we may call our owne? Pestilent Anabaptists are all for community; some of them for such as *Plato* warranted, wiues not exempted: and wiser than they, giue distinction of dominions, no other original, than positiue lawes of men. I haue neither lust nor leasure to enter the question; nor thinke I it pertinent to this Text: this onely; *Thou shalt not steale*, is a Law morall, naturall. Why doubt we whether by like Law we may call something our owne? Else what is theft, or where is it? Vsually its described *vsurpatio Rei alienæ inuito Domino.* 2. Confessed it is by all iudicious, that *Dominium* not onely in *Res*, but in *personas*, hath approbation from Law morall, *Exod.* 20. 10 17. Approbation? And why not also institution? But *manum de tabulâ*, I had almost fallen on confutation of School-mens fond reasons.

Owne bread, seemes here opposed *alienæ*, not theirs, 1. either because due to others, *viz.* to impotent, if vnderstood of what they receiued by way of releefe from the treasure: 2. Else, because by no title ciuill; nor descent, nor price, nor labour, &c. theirs.

How euer, as *Salomon* aduised [l] to drinke water of our owne cisterne, so *Paul* to *eat Bread of our owne iust acquiring.*

[l] Prou. 5. 15, 17.

Diuines note a double propertie; one spirituall, which we haue in Christ, 1 *Cor.* 3. 23. Another ciuile, whether by hereditary descent, or ciuill contract, or gift, or industrie. *Ciuiliter nostrum* it must be that we eat, and such as by some iust title we may claime to be our owne.

Miserum est, said the Poet, *alienâ viuere quadrâ*: though neuer so liberally and graciously conferred vpon

vs,

vs. Impions, *alieno viuere pane* in *Pauls* sense; such as by no iust title we can call our owne. What is that liuing other than vniust, rapinous, and otherwise iniurious?

Their eyes swell with fatnesse, their paunches as tunnes, many, who neuer yet ate morsell of their owne Bread, is it thine thou hast gotten, by sacrilege, oppression, fraud, vsurie, briberie, dissembling pouertie, impotencie, &c. Wherehath God sanctified those as meanes to make ought our owne? And not rather threatned, punished with direct curses such methods and mysteries of coseniage and violence, till they haue vomited the substance they haue so deuoured. I say as *Salomon*, drinke waters of thine owne Cisterne; more than *Salomon*,[m] *eat the fat, drinke the sweet*; but with *Salomons* caution, let them *be thine, thine owne onely*: if by no other meanes, yet by thy labour and industry, that so thou mayst *reioyce in the worke of thine owne hands.*

Vse.

m Neh. 8. 10.

VERS. 13.

But ye Brethren be not weary of well doing, &c.

A Prolepticall Apostrophe to the people orderly demeaning themselues after the Canon for labour; hauing nature of a caution, whose summe is this; that howsoeuer exorbitants behaued themselues, they yet should continue in weldoing.

What this weldoing is, is questionable: whether beneficence, and relieuing of these inordinate? *Rosh.* 1 Except in case of extreme necessity, its not weldoing to giue releefe to loyterers. 2. And where the charge generall is, that such should not eat, suppose you the Caueat is to yeeld them maintenance from common Treasure?

Thus rather; weldoing vnderstand continuing in labour, notwithstanding the loytering of these exorbitants.

Let not others exorbitancies make you irregular. Though

thou Israel play the Harlot, [n] yet let not Iudah sinne.

Gods people may not runne with the streame, [o] *be carried away with the errour of the wicked*, See *Iosh.* 24. 15. 2 *Pet.* 2. 8. *Gen.* 7. 1.

1 They are taken out of the world, *Gal.* 1. 4. 2. [p] *Gods peculiar*, [q] *a holy Nation to shew forth vertues of him that hath called*, 3. Compare 2 *Corimb.* 6. 14, *&c. Ephesians* 5. 11.

Vse.

Millions of Soules daily perish by neglect of this Rule, while they thinke others exorbitancy warrant for their owne, especially when multitudes, great men, or Saints goe in the droue, blindly they follow though in *praecipitia*.

Yet hath the Lord laboured to make vs cautionate: 1. Charging not to follow multitude to euill, *Exod.* 23. 2. Minding vs of their issue, *Matth.* 7. 13. monishing that they lie in that euill one, 1 *Ioh.* 5. 19. Exemplifying his wrath vpon whole Countries, [r] worlds of vngodly men, millions of reuolting Angels.

2 Though he tell vs of great men, they are not alwayes wise: of Aged, that they vnderstand not Iudgement, *Iob* 32. 9. Professeth to hide those things from wise and prudent, and to reueale them to babes and sucklings, *Matt.* 11. 25. 1 *Cor.* 1. 26.

3 Though doctrinally he deliuer it, best men are but in part sanctified, 1 *Cor.* 13. 9. *Rom.* 7. 15, *&c.* prescribes vs our *quatenus* in imitating the most holy, 1 *Cor.* 11. 1. permits chiefe of his Saints to fowlest delinqueneeS.

Potent is the temptation, so that good men sometimes miscarry in it. *Barnabas* himselfe is misled with *Peters* dissimulation, *Gal.* 2. 12.

Thus thou maist be armed against it. 1. Making thy line of life, not *facta hominum*, but *praecepta Dei*. 2. Considering the best are but in part sanctified; and therefore may suffer *humani aliquid*, *Iac.* 3. 1. *Eccl.* 7. 22. 3. Thinking nothing warrant for Conscience in practice, but what will hold ples at the Barre of Gods Iudgement.

The duty, *Be not weary of well doing*. Thinke it spoken to

n Hosh. 4. 15.
o 2 Pet. 3. 17.
p Tit. 2. 14.
q 1 Pet. 2. 9.
r 2 Pet. 2. 4, 5, 6.

to vs. The word by [f] *Apostles interpretation* implies two things; chiefe branches of that *Acedia*, which Schoolemen from *Gregorie* annumber to sinnes Capitall.

1 *Tedious yrksomnesse, or tiredsse in Gods seruice*, charged on Israel as their loathsome sin, *Mal.* 1.13. *Am.* 8.5. for which Gods fury threatens to breake out against them, *vtinam ne non & nostrum.*

[f] Heb. 12. 3.

Causes out of which it issues, you may obserue these, 1. Lacke of loue to our God, who yet hath done so great things for vs: *the* [t] *yoke is easie, the burthen light*; but *Amanti, As Bernards* gloss. *Commandements, are not grieuous to loue*, 1 *Ioh.* 5. 3, 4.

[t] Matt. 11. 30.

2 We consider not, nor taste the [u] sweetnesse found in holy duties. Good God, what [*] peace bring they to the Conscience, through [x] assurance of Calling? What ornament to the soule? Restoring in it the decayed Image of God. Oh taste and see how gracious the Lord is, *Psal.* 34. 8.

[u] 1 Pet. 2, 3. [*] Gal. 6. 16. [x] 2 Pet. 1. 10.

3 Are led too much by sense and carnality; esteeming nothing good, but what is good to sense, and yeeld pleasance to sensuality: See *Psal.* 4. 6. *Mal.* 3. 14. 15. Had we *Dauids* Spirit, the bitterest of all seruices would be hony-sweete, accompanied with the light of Gods fauourable countenance, *Psal.* 4. 6, 7.

Is it incident into a childe of God? *Resp.* S. *Paul* had neuer else said of *Philippians*, their care sprang afresh, *Philip.* 4. 10. yet with this difference. 1. Its not vsuall toward all goodnesse vniuersally, but in particulars. 2. Is striuen against and bewailed. 3. Recouery is *first loue, to doe first works.* 4. They rise againe *timoratiores, sollicitiores, feruentiores*, as it were to make amends for former languishings.

Preuentions or Remedies of it auaileable are these. 1. Euer meditate, contemplate the goodnesse that is in holy duties. [y] *Ecce quàm bonum & quàm iucundum*, is applicable to all seruices we doe to our God.

[y] Psal. 113. 1.

2 Be frequent in doing, that thou maist habituate thy selfe in goodnesse: who so works in *habitu*, works with delight.

3 Let that be weighed, that we hazard and lay open

our ſelues to the whip, to Gods ſeuere correction, *Hoſ.* 13. 15. The Lord will not ſuffer grace to ruſt in his children.

4 Deſpiſe not Prophecy, 1 *Theſſ.* 5. 19, 20. forſake not Aſſemblies, *Heb.* 10. 25. The words of the wiſe are as Goades, *Eccl.* 12. 11.

5 Pray God to quicken what languiſheth, and is ready to die.

6 Conſider, 1. What it euidenceth; our little or no reliſh of gracious goodneſſe, 1 *Pet.* 2. 3. 2. What it cauſeth: depriuall of fauours already receiued, *Amos* 8.

The ſecond thing it denotes, is *fainting and wholegiuing ouer*, *Heb.* 12. 3. one well calls it *inperſeuerantiam*. Its ſometimes in *bono particulari*, ſometimes *vniuerſali*: then to be trembled at: 1. Wee loſe what we haue wrought, 2 *Ioh.* 8. or ſuffered, *Gal.* 3. 4. 2. Proclaime our ſelues to haue beene but hypocrites, hauing forme onely of godlineſſe: Its not of hypocriſie to be but temporarie, *Matt.* 13. 21. *Hoſh.* 6. 4. 3. The deuill re-entring brings with him more, and worſe than himſelfe, *Mat.* 12. 45. vitious thou then groweſt aboue the ordinary rate of nature. 4. Recouery, after ſuch whole relapſing, is impoſſible, *Heb.* 6. 4, 5, 6. & 10. 26.

May it fall into Gods children? *Reſp. Abſit*: 1. the better Couenant aſſures of perſeuerance, *Ier.* 32. 40. 2. promiſe of God is to confirme, 1 *Cor.* 1. 8. to perfect, *Phil.* 1. 6. to ſafegard by his power to ſaluation, 1 *Pet.* 1. 5. 3. Chriſt intercedes, reignes at his fathers right hand, that nothing may ſeparate, *Rom.* 34. 35.

Why then caueat giuen them againſt it? *Reſp.* 1. to minde of naturall mutability; for by grace we ſtand, *Rom.* 11. 20. 2. Cautions are meanes ſanctified to preuent it: 1. our owne endeuours are required to our eſtabliſhment, 1 *Ioh.* 5. 18. 2. which; theſe items and exhortation, without miſſing, kindle and cheriſh in vs.

Vſe 2. 1 Tim. 4. 1. Beloued, theſe are the iuſt times, perillous for [z] recidiuation: now ſeemes the autumne of the Gentiliſh Church, wherein trees fulleſt of ſap, haue many caſt their fruits, almoſt loſt their leaues; God grant the root keepe life, that care of Gods ſeruice may ſpring afreſh; elſe, what holds it?

it? but that wee shall become fewell for the fire vnquenchable.

Obsecro per Iesum; [a] *Take heed lest you also be carried away with the errour of the wicked, and fall from your owne stedfastnesse.* Especially *let him* [b] *who thinkes he stands, take heed lest he fall.* Behold *Adam* kept not his standing in innocency; Angels greater in power and strength than we, yet kept not their first estate. I say not but we haue better promises in the new couenant; But its good to feare our owne infirmitie, perilous to relie on our owne strength; mutable more than the wind, is man in himselfe, especially from good to euill.

[a] 2 Pet.3.17.

[b] 1 Cor.10.12.

Preuentions profitable meditate these: 1. presume not of thine owne strength to begin or continue wel-doing, lest the Lord leaue thee to thy selfe, as [c] *Ezechias*, as [d] *Peter*; till thou haue learned that the way of man is not in himselfe, that its God who worketh both will and deed.

[c] 2 Chro.32.31.

[d] Matt.26.35. 70,72,74.

2 Pride not thy selfe in thy best doings: [e] *Is it more*, is it so much *as dutie*? is it not all stained with [f] foulest blemishes? and who is he [g] that *works all our good works in vs*? Take heed lest the Lord permit thee to euill, till thou haue learned to be vile in thine owne eyes; to acknowledge him author of [h] euery good gift, of euery act and exercise of gracious qualities.

[e] Luke 17.10.

[f] Isai.64.6.

[g] 26.12.

[h] Iam.1.17.

3 Reioyce not, not insult ouer the fall of others, lest the Lord see it and it displease him: through infidelitie they were broken off, and by faith thou standest; [i] bee not high-minded, but feare; thou also mayst bee tempted, *Gal.6.1.*

[i] Rom.11.20.

4 Set before thine eyes the feare full estate of them who haue reuolted from holy courses: if not that terror, nothing will worke thy caution, *Heb.10.26, &c.*

5 Consider the *fruits present*, the [k] glorious reward to come, lest thou bee wearied, and faint in thy minde, *Heb.12.3.*

[k] 2 Cor.4.16, 17,18.

6 Dote not vpon the acceptance or approbation of men: for wherein is it to be esteemed? Thus thinke: though

though thou labour in vaine in respect of men, yet is thy reward with the Lord, and thy worke with thy God, *Isai.* 49.4.

7 Hasten not to the reward: its good to trust and to wait: in due time wee shall reape if we faint not, *Galat.* 6.9.

VERS. 14, 15.

If any man obey not our sayings by this Epistle, note that man, and haue no company with him, that he may be ashamed. Yet count him not as an enemie, but admonish him as a Brother.

AFter caueat giuen to regulars, hee returnes to the inordinate: giuing new order for their censure, in case they continued refractary after new warning giuen by this Epistle: where is 1. the punishment of two branches: 1. note him: 2. company not with him.

2 Mitigation of the punishment; or rule of moderation correctiuely annexed, that through mistake they ranne not to extremity, *vers.* 15.

If any man, of what ranke or quality soeuer, now obey not, *Note him. Impartially* he requires *Church Censures to proceed against all contumacionsly exorbitant.* See 1 *Cor.* 5.11. alike *siquis.* To *Timothie* the charge is giuen with solemnest obtestation, little lesse than adiuring, 1 *Tim.* 5. 21. So *Ambrose* bare himselfe to *Theodosius* the Emperour; who, not onely submitted to the censure, but euer honoured, admired the Bishops carriage.

Vse. Whether is it more happy, or more miserable to bee great? can any tell me? As the times now goe, more miserable. [1] *Amos* may not come at *Bethel*, his words are too heauy. *Nathan* is too plaine to bee a great mans Chaplaine; they loue to bee quiet in their sinnes. Censures are growne timorous to approach Nobles or Gentrie. That horrible

[1] Amos 7.10.13.

horrible and filthy thing is committed in the Land. The Prophets prophesie lies; the Priests receiue gifts, and the people delight to haue it so: And what will ye doe in the end thereof? The happinesse of greatnesse seemes this onely; as the great fauorite at *Rome*, *peccandi licentiâ Felices appellantur*: As the *Israelites* into *Canaan*, so passe these to their Hell, no dogge opening mouth, or wagging tongue against them: yet was there as great as the greatest; whose prayer was, Let the righteous smite me friendly and reproue me; who esteemed it as precious, as the soueraignest balsome, *Psal.* 141. 5.

1. Why [m] *strengthen we the hands of the wicked, that he cannot returne from his wickednesse?* 2. Why hazard we the *vulgus* to infection, impenitency? Saw you euer greatnesse fall alone? 3. minde that of the ancient *Huldericke*. How shall our soules at last clamour and curse vs? when they feele the torments, which holesome seuerity might haue kept them from. [m] Ezech. 13. 22.

Obey not our sayings by this Epistle: so I thinke must be the reference, and not to *mine*, *q. d.* If to this new monition by this Epistle they bare themselues refractary, then spare not, but note them.

Contumacie in smallest sinnes is more than a little hainous, makes lyable to seuerest Censure: see *Matt.* 18. 17. compare *Numb.* 15. 30. *ad* 37. 1. Arguing contempt of Authoritie, *Numb.* 15. 31. 2. Desperate obstinacy in the offender.

Vse 1. Clamours are frequent against abuses of excommunication. A lackway they say, its made for fees; and that thunderbolt is cast out at smallest offences, Gouernours haue age; *prose respondeam*: this onely consider: though the sinnes be little, yet should the sinner be contumacious? The lazing of these loyterers is not numbred amongst mortals: nor sets the delinquent in state of enmity with God, *vers.* 15. yet contumacy therein, *Paul* orders to be censured with some kind, and degree of Excommunication.

Errare possum, said Saint *Austine*, *Haereticus esse nolo*.

Let

Vse 2.

Let it be our minde for frailties, for lightest offences; there liues not the man on earth so iust, that doth good and sinnes not, *Eccl.* 7. 22. yet farre be it, that *our hearts should be* [n] *set in vs to doe euill.* Obstirmed against all monitions, reproofes, censures tending to reforme vs; that argues vs desperately contumacious.

[n] Eccl. 8. 11.

Euidences of it: 1. to despise admonition, *Prou.* 12. 1. 2. more to hate the reprouer, *Prou* 9. 7, 8. 3. yet more, to be exasperated by admonition to become more vile; *Sodomites, Gen.* 19. 7, 8, 9. 4. height of it, when *God afflicts*, and *we* [p] *sorrow not*, nor [q] *amend*, but [r] *increase our reuolting.*

[o] See Pro. 15. 5.

[p] Ier. 5. 3.
[q] Amo. 4. 6, &c.
[r] Isai. 1. 5.

There growes vp with it, 1. stupefaction of Conscience: 2. obstinacy of Will: 3. Infatuation of Iudgement, *Isai.* 5. 20. *Rom.* 1. 28.

The punishment: *σημειοῦσθε*: *Note that man*: some rather render notice, or signifie him; the word signifies both, Note him with a brand of infamie; or notice him as infamous to the Church that all may auoid him.

Consent of best Interpreters is, that such noting, signifying, or noticing him to the Church, is the same at least in some degree with excommunication: Saint *Austine* so iudgeth *lib.* 3. *Cont. Epist. Parmen. cap.* 4. *Theophylact* also *de loc.* But whether of like nature and extent with our greater or lesse excommunication, in both which is exclusion from communion in *Sacris*, is not apertly resolued. Is it perhaps *Caietans* middle betwixt the two; their debarring the Temple, Table, conuersation of the faithfull? *Quære*? for I resolue not: *Estius* his reasons sway me to thinke the greater Excommunication, *or giuing vp to Satan*, is not meant: for Saint *Paul* allowes them not to be accounted enemies; nor were their sinne, though ioyned with a little stiffe contumacy, so enormious as to promerit it. Nor the lesse, as now tis in vse with vs: for therein is no interdict of Societie. Perhaps then tis some other degree of such Censure now growne out of vse: implying their publique noticing or pointing at by name in the Congregation, by the Gouernours of the Church, that they were such as from whose societie the people must abstaine

ſtaine. And this may be the note of Infamy ſet vpon them *indicent dicti.*

And haue no company with him, that he may be aſhamed. The ſecond kinde or degree of puniſhment added to their publique deſignment by the paſtors, concernes the people for execution: *haue no company with him*, after ſuch publique denouncing him vnmeet for it: And is amplified by the end, or poſſible fruit, *that hee may be aſhamed.* As touching the kinde or degree of Society here interdicted vs, hath beene treated *ad verſe 6.* And is here explicated in the very terme choſen to expreſſe it, μὴ συναναμίγνυσθε. Be not mingled with him, If I bee not deceiued, hee meanes in ſuch inward and intimous familiarity, as is betwixt a man and his friend: *quod hoc ad Sacra?*

But notice it a *puniſhment more than a little grieuous to be ſecluded from familiar Society with Gods Children:* here it any where it hath place of *Salomon,* [f] *væ ſoli*; when a man liues as an out-caſt from among Gods people. What a benefit did *Dauid* eſteeme it? that [t] *the righteous ſhould reſort vnto his company*; and not without cauſe; ſo many comfortable bleſſings accompany it: ſo many aduantages to our bettering in goodneſſe: 1. walke with the wiſe, thou ſhalt be wiſe. *Prou.* 13. 20. with the holy thou ſhalt learne holineſſe; their example will allure excite, inflame thee to holy emulation: 2. their lips will feed thee, with counſell, exhortation, inſtruction, *Prou.* 10. 21. ſo is their ſpeech gracious moſtly alwayes, fit to miniſter grace to the hearer, *Eph.* 4. 29. Did not our hearts burne in vs, when he talked with vs in the way and opened vnto vs the Scriptures? *Luke* 24. 32. 3. How bridles it paſſions, not yet ſo well mattered, corruptions not fully mortified, deſiring, (Lord, how oft? how eagerly?) to breake out and vent themſelues? the awe of ſuch preſence much reſtraines them. *Nunquam ad te accedo, quin diſcedam doctior,* ſaid he in the Orator. Nor ſhalt thou to ſuch company, but thou ſhalt depart *Sanctior*: opportunities are there euer obuious, to receiue or doe ſome good: penall therefore it

[f] Eccl. 4. 9. 10.

[t] Pſal. 142. 9.

it must needs bee deemed, to bee secluded.

Vse. Is it our pride, or melancholy, or wrath, or lothnesse to be reproued, or lacke of loue to goodnesse, or what, that makes vs willingly sequester from such societie? *Absit.* Farre be they all from Gods children, why doe we thus wilfully detriment, punish our selues, depriuing our selues of so many holy helpes towards heauen? *Can* [u] *the head say to the foot*, the eminentest to the meanest Saint, *I haue no need of thee?* Saint *Paul*, a great Apostle, though yet he might be edified by peoples mutuall faith, *Rom.* 1. 12. More let vs tremble to merit exclusion, by 1. Scandalousnesse: 2. or *other* * *grieuing the holy Spirit of God* in the hearts of his Saints.

[u] 1 Cor. 12. 28.

* Eph. 4. 30.

The end or issue of such punishment, *that he may be ashamed.* This, though not vertue, yet vertuous affection, God hath appropried to the nature of man; other creatures, as they haue no sense or apprehension of what is *turpe*, and matter of reproach, so nor touch, nor tincture of shame: the vse of it in mans nature, is to be a bridle to sensualitie; monitor, to keepe decorum, &c.

Kindes of it, the son of *Sirach* notes two, *Eccles.* 4. 21. 1. *there is a shame that bringeth sinne*; such as our Sauiour points at, when wee are ashamed to confesse him or his Gospell; or when its restraint from any good dutie: as if there were turpitude in vertue, which is our glory.

2 And *there is a shame that bringeth worship and honour:* as what restraines from euill; or but signifies our apprehension of turpitude in the euils committed: It giues hope of correction and amendment: as the Philosopher, *Erubuit, salua res est.*

Its both a preparatiue to repentance, and a consequent and signe of it. Arguing the minde and iudgement so farre reformed, that it now sees turpitude in sin, and inclines to detest and flye from it: wherefore also its here put *transsumptiuè* to denote repentance.

That *it accompanied repentance to shame at euill, at least to account it shamefull:* See *Ier.* 31. 19. *Rom.* 6. 21. And as to me it seemes, more kindly testifies it, then sorrow or griefe for

for sinne; which issues oft out of feare, or sense of wrath rather then, as shame, out of turpitude apprehended in sinne.

Desperate forlorne times these are; hee slanders them not, who saith they are as far from repentance, as they are from shame. The [x] whores forehead, the [y] brow of Brasse complained of in the Prophets, is the temper, the complexion of this generation: foulest sinnes, and more than bestiall, that Saints and morall heathens would blush to name: how many glory in and make matter of boasting? Their drunkennesse [z] stinkes in the nostrils of God and men; and yet they vaunt it as point of manhood; [b] Assembling by companies into harlots houses, they shame at no more, than Horse or Mule that haue no vnderstanding: were they ashamed when they had committed these abominations? they were not ashamed, neither could they haue any shame: And shall not I visit for these things, saith the Lord? should not my soule be auenged of such a nation as this!

Vse.

x Ier. 3. 3.
y Isai. 48. 4.
z Hos. 4. 18.
a Isai. 5. 22.
b Ier. 5. 7, 8.

Such impudency you shall obserue to issue, from 1. feare-full infatuation of iudgement; no lesse, than what *Paul* stiles the [c] *reprobate minde*, *Isai* expresseth and cries woe vnto, vnder the name, of [d] *calling good euill, and euill good.*

c Rom. 1.
d Isai. 5.

2 Else from violent and boysterous affections, so bewitched with the pleasures of sinne, then blindely they carry a man, to [e] breake through shame, feare, conscience, or whatsoeuer stands in their way to hinder from their Idol.

e Hosh. 4. 2.

3 Or from commonnesse of the sinne, and custome receiued amongst the people, with whom they dwell: In *Sodome* it was no shame to play the Sodomite; so had old and young, people and Princes made it matter of fashion. And amongst vs, how many sinnes, monstrous in a gracious eye, are growne into fashion? into esteeme of habiliments necessary to make vp the compleat Gallant? And matter of blemish and imputation its growne not to doe as the company; not to runne with the luxurious to the same excesse of riot.

4 Or,

4 Or, which is not the least strengthener of this impudence, addes steele to the brasse of the bow, promiscuous admitting to the societie of the ciuillest; wellcome entertainment, and the cheerefullest countenance showne to such miscreants, from men in authoritie, euen such as professe to know and feare God: when may we hope to see in such faces the colour of vertue, whose vices finde such friendly countenance from vs?

That not without cause *Paul* orders these inordinate to be excluded from com pany of Gods people: It was in his iudgement *fittest to worke in them penitent shame*: fitnesse thus iudge of: 1. Man is by nature *Animal politicum*, a sociable creature. They are not more perfect, but more extrauagant, who affect lone-nesse. *Aues prædarię* flocke not together; they loue to flye alone. And in long experience wee haue found it true: Those Solitaries of the *Romish* Church, vnder pretence of more sanctitie and contempt of the world, haue but gaped after the prey; are growne the fatter, by not diuiding the spoile. But, except such seeming Saints, or some barbarous μισάνθρωπος, euery mans ὄρμη carries him to societie. What now? when manners grow so intollerable, that euery man shuns his conuersation; how is he occasioned, to inquire into the cause? to be loathsome to himselfe, whom none vouchsafeth company, or courteous greeting.

2 Adde hereto that naturall ambition, that meere Swaines are affected withall; to be counted some-body in the neighbourhood where they liue: fearefull and desperate haue issues of scorne beene, in men as we would deeme them, scarce sensible of contempt.

3 But in the Church, where *they are all*[f] *honoured that feare the Lord*; *none contemptible, but whom vice makes vile*: where wee haue tasted benefits of societie of Saints, participated honourable esteeme, while our courses were holy; here to become an outcast, a scorne of such men; how couers it the face with shame and confusion, pierceth deepe the heart, where is any liue sparke or seed of Grace?

[f] Psal. 15. 4.

The

The fitter it is to worke penitent shame, the more should be our care to practise what is prescribed: Sequestring the disorderly from our friendly Society. Oh that wee might hope to see wickednesse grow bashfull; so modest, but as of old: when [g] *adulterers waited for the twie-light, and bemantled themselues with darknesse*: That *drunkennesse and Reuelling might be but* [h] *night-workes*? The Sun at noone no witnesse of such abominations. But now *they* [i] *declare their sinnes as Sodome and hide them not*: what maruell? While seeming sanctitie giue them countenance; scarce any is so holy, as to with-hold their *God-speed*. See *Annotata adverſ.6.*

Vse.

g Iob.24.15.

h 1 Thess.5.7.

i Isai.3.9.

Yet count him not as an enemie; but admoniſh him as a Brother.

The Rule of moderation in the punishment. *Count him not as an enemie*; to God, or goodnesse, or the Christian name; as if in our Sauiours language he had said; *let him not*, for all this, *be to thee as an heathen or Publican*: which makes me thinke, *Pauls* noting or notizing them to the Congregation, is not excommunication complete.

Yet count him not as an enemie. Not? When stiffely, after new monition, hee continues inordinate? In no case. As if *Paul* meant to teach vs that paradox; *There may be Grace where is not through Reformation, where appeares ſtiffeneſſe more than a little, in continuing ſome delinquences. Aſa* and *Iehoſhaphat* are numbred amongst the Righteous; yet stood the high places in vse all their dayes. Of *Asa* and his Reigne thus speakes the Scripture: [k] *They put not downe the high places. Nevertheleſſe Aſas heart was vpright with the Lord all his dayes.* Thus vnderstand mee to meane through reformation: not onely of the degrees, which no man in this life reacheth vnto; but of the parts of duty: some parts of duty may fall to be omitted, some sinnes continued, and yet grace renewing be in the heart. 1. There are sinnes in themselues, that are not so to vs; in our knowledge and apprehension: may not ignorances stand with Grace? Who then is gracious? In many particulars, *latet quod iuſtum eſt*: there are [l] *secret*, that

k 1 Kin.15.14.

Auſtin.

l Psal.19.12.

that is, vnknowne *sins*, which gracious *Dauid* prayes to be cleansed from. 2. Where our ignorance lyes, may there not be stifnesse in continuing the sins without impeachment of our gracious estate? 3. Where meanes of coniunction are afforded, but the minde not inlightned to receiue strength of reasons. Is it not possible, thinke you, there may be grace, though the sin continued? This rule I walke by; where I see obedience extended to the latitude of knowledge; and honest purpose, to correct what God shall hereafter euict to be sinfull, to that man I allow the opinion of gracious.

Vse. Vncharitably censorious we are growne aboue measure: when euery peccadill is thought incompatible with grace; when ignorances or infirmities are deemed repugnant to sincerity, point deuise a man must iumpe in iudgement and practice with vs, else we proclaime him none of Gods halfe Anathema, for my part, to him, who wilfully and against his knowledge violates *minima mandatorum*: of him who in greater is inuincibly ignorant, and so sinnes, while Iudgement is sound in fundamentals of faith, practice reformed in substantials of vndoubted moralities, I will hope as *Paul*, *Godwill in* [m] *time reueale*; in the Interim afford him my suffrage to be an Israelite indeed.

m Phil. 3. 15.

But admonish him as a Brother: The second Branch of the Rule. Where is, 1. *Actus: Admonish him.* 2. *Modus, as a Brother.* Although for my part, I thinke Saint *Pauls* [n] *ἀs* here to denote varietie, not similitude; or rather to be taken rationally; because a Brother; yet by inference falls in the *Modus*; for if a Brother, why not so to be vsed in admonition?

n Ioh. 11. 14.

1 *Actus: Admonish him:* who hath leisure, may consult to this point [o] *Thomas* and other Schoole-men; somewhat voluminously, yet profitably handling the dutie and circumstances; vnder the title of Brotherly correption.

o Thom. 2. 2ae. q. 33.

Thus they describe it; Charitable minding the Brother to amend his life. Termes of Scripture are three, expressing so many degrees of it. 1. *νθετεῖν*; minding, [p] Remembrancing,

p Tit. 3. 1.

cing, putting in mi ide of dutie, without any so much as tartnesse in proceeding. 2. [q] ἐπιτιμία or ἐπιτιμησις; a penous kinde of warning ioyned with reprehension. 3. ἐπιπλήξις; [r] Obiurgation, or tart chiding, not without some acrimony of speech, and termes of rebuke or reproch. They well aduise, and suitably to the Apostle, that with chastening or chiding reprehensions people may not meddle; that being appropriated to those in authoritie.

[q] 2 Cor. 2. 6.

[r] 1 Tim. 5. 1.

2 Whereof? The generall is of mending their amisse: particulars auaileable that way are; 1. If we minde them that their fact is sinfull; there be that sinne of ignorance, cause them to know their transgression; shew them their sinnes, *Isai.* 58. 1 *Tim.* 2. 25.

2 Of the greatnesse of their sin according to the kinde, degree, or circumstances of it. Its naturall to most, to little their sins; thence issues little regard to auoid or amend them.

3 Of the perill or hurtfulnesse of sinne; the staine, guilt, punishment that follow it.

3 Whom concernes it to performe? *Resp.* [s] Euery growne or vnderstanding Christian. Whether he be in charity or not, matters not in respect of obligation to the dutie, though much to the regular performance.

[s] Levit. 19. 17. Iam. 5. 19.

We liue me thinks, vnder a generall deluge of iniquity; likely, for ought I see, to increase to more vngodlinesse; what through impunity in Magistrates, timorousnesse of Ministers, and what for neglect of people: who, whither out of opinion that its proper to Ministers, or through want of zeale for God, or compassion to their Brethren, or through [t] *prudence because the time is euill*, are growne too silent and remisse in this duty.

[t] Am. 5. 13.

Yet 1. is the mandate peremptorie: 2. omission censured, hating of our Brother, *Levit.* 19. 17. 3. and where are our bowels of compassion to the soules of our Brethren? *Iude ver.* 23. 4. Is it nothing that our Sauiour saith? Thou hast wonne a Brother, *Matt.* 18. 15. more to me it sounds, then thou hast wonne a world. Nothing? that thou sauest a soule? Couerest a multitude of sinnes? *Iac.* 5. 20. 5. Nothing, that by omission we participate guilt of their

sinnes? Are guiltie of blood of soules? *Qui proximi mala conspiciunt & silentio pratereunt; quasi conspectis vulneribus vsum medicaminis subtrahunt.* 6. If one of these moue, yet let our owne perill touch vs: *One Achan sinnes, all* [u] *Israel flie:* wherefore? Saith *Austin*, their eye was not on their Brethren to preuent their medling with the cursed thing. And for this, saith the same Author, [*] Christians also taste violence of Gothes and Vandales, for that they were not monitors to heathens to amend their Idolatrie.

u Iosh. 7.

* *August. in de Ciuitat. Dei.*

4 Whom must wee admonish? Is the next question. *Resp.* Euery Brother, that is a child of the Church; that's out of question. But thinke you those also that are without? *Resp. Lot* was monitor to Sodomites: and, mee thinks, the precept holds for aliens, *turne and cause others to turne, Ezech.* 18. 30. especially if cohabiting with vs, 1 *Cor.* 7. 16.

But may Inferiours meddle with Superiours? *Resp.* If they be Brethren, why not? Keeping their dutifull respects of obseruance, [x] *Iob despised not the iudgement of his seruant contending with him. Naaman* listens to his seruants counsell, 2 *Reg.* 5. 13. 14.

x Iob.

Yet are there some, whom wee are inhibited to deale withall. 1. Knowne Apostates: *for them, Iohn* warrants [y] *not to pray*; nor them, any wise, to admonish. 2. Pertinacious heretiques already monished and yet refractarie, reiect, *Tit.* 3. 10. 3. [z] *Scorners*, men set downe in that chaire of Pestilence deale not withall; what shalt thou purchase to thy selfe? but a blot, hatred, and vnnecessary perill.

y 1 Iob 5. 16.

z Matt. 7. 6.

What to those pearles of sacred admonitions? But Swinish contempt: See *Pro.* 9. 7. *Matt.* 7. 6.

It were wisdome, if men could temper that, which they terme their zeale in this behalfe; I meane, spare monishing, where is iust cause to feare their owne certaine danger, or scoffing scorne of holy admonitions.

Whereof? *Resp.* Of their sinnes that they may amend them. L. But thinke you of their venials, their lighter offences? *Resp.* Yes, euen of them. 1. They hurt with their mul-

multitude ; *hoc facit sentina, quod fluctus irruens.* And though they hurt not as thunderbolts, yet as hailestones. 2. They make way to greater ; as little theeues open the windowes or doores to stouter villaines. 3. Besides that there are some connexed with mortalls, and strongly incline thereto ; suppose wanton lookes or speeches to the Act of whoredome, 4. And *we are not ignorant of* [a] *Satans wiles* ; of the [b] *deceitfulnesse of sinne. Nemo repentè fit pessimus.*

[a] 2 Cor. 2. 11.
[b] Heb. 3. 13.

Yet especially of greater : 1. They more hurt by wasting conscience. 2. Conuiction of conscience is easier ; and humiliation, the end of monition, more probablie attained.

What of priuate offenses ? Fall they also vnder our censure ? *Resp.* Of these is that of our Sauiour to be vnderstood, *if* [c] *thy Brother sinne against thee* ; *i. e.* either hurting thy person or fame, &c. or *te solùm sciente* ; Tell him of it. 1. Priuate sinnes sometime draw downe publique vengeance, *Iosh.* 7. 2. Hurt the soule of the delinquent, exposing it to perill of obduration, and other vengeance from God ; though it dammage not others by example, nor the Church by scandale.

[c] Matt. 18. 15.

Howbeit the rule is, that the *monition* [d] *be priuate* ; least in labouring to saue his conscience, thou bring hurt to thy Brothers fame. Except perhaps the sinne be pernicious to community ; or the dammage meant in it to anothers person, exceed the detriment may come to the sinnes fame : then is allowed cautionate publication. Thus farre of the Act of duty, with the seuerall circumstances pertinent thereto ; the *Modus* followes.

[d] *Ibidem.*

1 The generall is ; that it be charitably performed ; for we deale *with a Brother* : and must expresse loue no lesse than brotherly vertues subordinate to bee exercised in this duty are, 1. Veritie and iustice : whose precepts are these : 1. That it be crimefull, at least some way sinfull, we blame, for why [e] *speake we euill of good ? What God hath* [f] *cleansed why call we common or vncleane ?*

[e] Isal. 5. 20.
[f] Act. 10. 15.

2 Let the crime be euident ; some *constat* there must

be of it, more than ſuſpition, or rumour: elſe we admoniſh not, but accuſe and ſlander our Brethren.

In both reſpects, are faultings. Our fancie or preiudice ſometimes multiplies ſinnes; makes more than euer God made: and ouer credulous we are moſt in *peiorem partem*: whereof though the accuſed may make good vſe, by watching to preuent the ſinnes charged on him; yet faults the monitor as a falſe Accuſer.

g Iude verſ. 22.

2 Prudence; whoſe Rules are theſe: 1. The temper of the delinquent muſt be conſidered; and thereto carriage of the monition fitted; wee otherwiſe handle nettles, than thornes: *& contra.*

2 Quality and degree of the ſin muſt be weighed; not to deale with [h] beames, as with moates: *nec contra.*

h Matt. 7. 4.

3 State and condition of perſons muſt be diſtinguiſhed. That reuerence [i] to age or other dignity be not forgotten: Chriſtianity makes not vnmannerly; nor allowes to be ſo.

i 1 Tim. 5. 1, &c.

4. Opportunity of time and place, much aduantageth the preuailing of admonition. Learne herein prudence of a woman, *Abigail*, 1 *Sam.* 25. 36, 37.

Diſcretion, ſome indiſcreetly call an Idoll. Surely ſhee is a Queene in Ethicks: vertue it ſelfe ceaſeth to be vertuous, when in her actions ſhee lackes this guide.

3 Meekeneſſe: to calme our owne paſſions; and not to exaſperate others: was *Shimei* a monitor? A Rayler rather, 2 *Sam.* 16. 7, *&c.*

4 Compaſſion, *Tangat memoriam communis infirmitas*: piercing aboue meaſure the expreſſions of it.

Thus thinke, 1. Seeds of all ſinnes are in thee. 2. Either thou [k] haſt beene tempted 3. Or [l] muſt bee tempted; ſo need compaſſion as much as thy now delinquent Brother.

k Tit. 3. 2, 3.
l Gal. 6. 1.

VERS.

VERS. 16.

Now the Lord of peace himselfe giue you peace alwayes by all meanes.

PAul, you may perceiue, growes towards his close; so thicke and threefold he falls vpon his deuotion. Howoeit this εὐχὴ or rather passionate prayer, if I mistake not, hath reference to the former duty: implying *Caution against* that, whether mischiefe, or inconuenience, vsually *consequent* to *admonitions*. Except prudence beare the greater sway, *ending in heart-burnings, discontents, and no* lesse than notorious violations of peace. What through pride of heart, and choleriquenes of the galled Conscience in the delinquent; and what through imprudence, or shew of wrath in the reprouer, they seldome part, or after meet, but they strike a heat.

My Brethren, these things ought not so to be; 1. [m] *Am I therefore an enemie because I tell you the truth?* But an [n] *Achab*, none should thinke so, 2. Doth he hate the patient that persecutes the feuer. 3. Oh where is *Dauids* spirit, *who counted it precious* [o] *balme*: Yet see, as if a simple monition to keepe peace inuiolable, had beene to no auaile, God is prayed vnto, *himselfe* to interpose for preseruation of peace.

[m] Gal. 4. 16.
[n] 1 Reg 21. 20.
[o] Psal. 141. 5.

Particulars in the prayer are; 1. The blessing prayed for: *Peace*. 2. The Author, the Lord; *The Lord himselfe*. 3. The necessity or difficulty or excellency of the blessing (who can tell whether?) In the forme of the petition, *The Lord himselfe, Alwayes, by all meanes.*

De 1° There is peace the vertue, or fruit of the Spirit, *Gal.* 5. 22. And there is peace the blessing; *The Lord shall giue vnto his people the blessing of peace, Psal.* 29. 11. Whether meanes the Apostle? One, or both? Truth is, they are subordinate.

In vaine we shall expect other than tumultuous conuersation, till God giue vs peaceable spirits; And *in the mountaine*

taine of the Lord ſhall be [p] *peace, that the Lambe may dwell ſecurely with the Lyon,* and the young child play vpon the hole of the Aſpe, where God hath once maſtered our turbulent affections.

[p] Iſai. 11. 6, 7, 8, 9.

Suppoſe it meant of peace the vertue; are not *vertuous inclinations gracious bleſſings of God?* As to mee they ſeeme the prime of his bleſſings: to bee [q] *poore in Spirit, pure in heart, meeke, mercifull, &c.* are ſtiled ſo many beatitudes; ſay School-men truly, they are *beatitudo diſpoſitiua*; ſo many diſpoſitions to perfect bleſſednesſe. 2. Euidence our title to conſummate beatitude. 3. Are pledges, [r] earneſt of it. 4. Bring [ſ] *peace* to the Conſcience, fill the ſoule with ioy vnſpeakable and glorious. 5. Are appropriated to the veſſels of mercy, that ſhall be heires of ſaluation.

[q] Matt. 5. 3, &c.

[r] 2 Cor. 1. 22.
[ſ] Gal. 6. 16.

Vſe. Which if nothing elſe, may calme our fretfull murmurings at that ſeeming ataxie; that in outward things *there be wicked, to whom it comes after the worke of the Righteous: Righteous, to whom it befalls after the worke of the wicked:* what then? Are therefore the proud bleſſed? Or Gods children miſerable? 1. *Them* ſee permitted to *fouleſt euils*; thoſe wee call euils of fault. 2. [t] *Slaine with their eaſe*; [u] baned with their wealth; * obſtirmed in euill. 3. Forlorne of all vertuous goodneſſe, which *onely ſteedes* in the day of wrath, *Prou.* 11. 4. *Theſe*, afflicted indeed, [x] but: 1. not forſaken: 2. [y] renewed in the Inner man: 3. and marke but their end, its peace: *In their* [z] *death is hope, comfort*; ſuch as [a] *Balaam wiſheth* to partake: and in the interim, adorned with vertues; [b] *Rich in faith; bleſſed in all* [c] *ſpirituall bleſſings* that concerne life and godlineſſe; that euen now *we may* [d] *diſcerne twixt him that ſerueth God, and him that ſerueth him not*; while God caſts onely the Refuſe of his bleſſings vpon the wicked; reſerues his prime fauours, *vertuous Inclinations*, to the children of his loue.

[t] Prou. 1. 32.
[u] Ecc. 6. 12. & 8. 11.
[x] 2 Cor. 4. 8, 9.
[y] 17.
[z] Prou. 14. 32.
[a] Num. 23. 10.
[b] Iac. 2. 5.
[c] Epheſ. 11. 3.
[d] Mal. 3. 18.

Among ſt theſe reckon it as *none of the meaneſt to be of a peaceable Spirit:* This is a vertuous bleſſing, a bleſſed vertue, *characterizing vs* [e] *Gods children*, whoſe ſtile it is, frequent

[e] Matt. 5. 9.

quent as any, to bee the *God of Peace.*

There are *pacati:* as *Hamor* and *Shechem* giue Testimonie of *Iacob* and his Retinew; *The men are* [f] *peaceable amongst vs.* No steersmen in contentions; yet when exasperated by wrongs, *going forth to hastely to contentions;* there is *Leo Dormiens.* *Bernard.*

[f] Gen. 34. 21.

2 *Patientes*; whom iniuries prouoke not to breach of peace. *Why* [g] *rather suffer ye not wrong:*

[g] 1 Cor. 6, 7.

3 *Pacifici:* Ambitions after a sort, to compose quarrels; yeelding, perswading to any thing reasonable, rather than peace to be violated in the mountaine of Gods holinesse: such [h] *Moses*; [i] *Abraham. These shall be called the sonnes of God*; noticed of all men, to beare the Image of the God of peace.

[h] Act. 7. 26.
[i] Gen. 13. 8, 9.

Sirs, *We are Brethren*; *why striue we?* Especially about trifles; indifferent Church Ceremonies; so long, till wee haue made our selues a reproach, a prey almost to rayling aduersaries; till our Gospell is defamed, as if it were not *the Gospell of peace:* our God blasphemed, as if he were Author [k] *of confusion, not of peace.* *Vse.*

[k] 1 Cor. 14. 33.

2 About temporals, things of this life, so long, so eagerly, till wee haue ruined families of Ancientest honor; raised Lawyers from the dunghill, that *they now inherit the seat of glory,* and *sit with the Princes of the people.*

Should difference of Iudgement, especially in *adiaphoris*, worke *disunion* of affections? [l] *one man esteemes a day aboue another: Another counts all dayes alike:* moderately he spake, and as a louer of peace, who said, *Abundet quisque sensu suo.* Nor vrge, nor oppose them so, as to breake the peace of the Church.

[l] Rom. 14. 5.

And for these βιώτικα, the bones of so dogged Contentions: Is *there not a* [m] *wise man amongst vs, who can vmpire in trifles of them?* But *Brother goes to Law with Brother?* 'Tis well not vnder Infidels; they would sure more detest the faith of the Church; Yet why so ouerprise wee these infamous goods, as for them to violate precious peace? I say as *Nehemiah*; *Come,* I beseech you, *come,* let

[m] 1 Cor. 6. 5, 6.

vs

n Neh. 2. 17. vs ioyne hands and hearts to[n] *build the walles of Ierusalem, that we be no more a reproach.*

But rather, I presume, you apprehend *Paul* to meane *the blessing of peace.* That Saint *Bernard* thus tripleth: There is peace, 1. Internall, betwixt *God and the conscience*: betwixt *rectified reason and appetite*: betwixt *affection, and affection* in Gods children. 2. Externall, betwixt a man and his neighbour. 3. Eternall in the Heauens, where is the most perfect tranquillity of order: where wee are set out of touch, or reach euen of the deuils wrangling.

But peace *Paul* meanes externall, twixt a man and his neighbour. That 1. sometimes, sounds freedome from hostility, rest from the tumults of warre, *Iud. 5. vlt.* 2. Sometimes, immunity from persecutions, *Acts 9. 31.* 3. And here, tranquillity, quiet conuersation in Christian society, free from vaine ianglings, vnbrotherly discords and dissentions. As *Mar. 9. 50. & alibi passim.*

Vse. I pray God once settle vs in it: *vnite your hearts to feare him*; to loue, and liue at peace one with another. Through the great mercy of the Lord of peace, wee haue beene long free from the miseries of bloody warres: the blessing *Dauid* prayed for to o *Ierusalem*, we haue enioyed it seemes *ad nauseam vsque*: till now the people are ready to cry *ad arma*, alarme. So long *hath peace beene within our walles, and plenteousnesse within our palaces.* And as for persecution, the name is hardly heard amongst vs, sithence *Tempora Mariana*; that now we are growne touchy, and tender of reproach, and churle, if the Lord call vs to *suffer euen rebuke for his Name.* Yet, as if we were made of wrangling metall, bad our life, as Salamanders in the fire of contention, *so doe we about questions, and strife of words in the Church*; so eagerly pursue we petiest rights, reuengefully prosecute trifling wrongs: that we set Church and Common-wealth all in a combustion.

o Psal. 122. 7.

Lloyde apud Maginum in Cambria. He knew the hearts and temper of his countrimen, the *Cambro-Britans*, who thus writes of them: That they are naturally propense to brawles, sometimes of the bloudiest.

bloudiest. And now, sithence they haue beene forced to breake their swords into sithes, their speares or welchhookes into mattockes, to giue vent to the wrangling humor, they spend their time and state in prosecuting Law suits. And we, Britans of t'other race, are growne all Camber, Camber: quite changed from the temper of our peaceable forefathers. That now, writs walke for words: and but *sub pena*, wee tread not downe one grasse of our neighbours. *Tempora, tempora!*

Church stories record, how vnder bloudy persecutions, Bishops and other Christians merited the stile of the sons of peace: so vnanimously they *stroue for the faith once giuen to Saints, resisting against sinne to the shedding of their best bloud.* After when vnder *Constantine* the Churches had rest round about, then fell in domestique contentions, first about matter of faith: as in that pestilent heresie of *Arrius*. These calmed, about primacy, and præheminence, and such like trash: till at last purity of faith, and worship was well-nigh lost, in almost the whole Church. And we, who haue seene issues of such contentions, wanton, it should seeme, with outward peace, are mad vpon questions, wrangle about trifles, as about the heart and life of our faith.

Per visecra Iesu nostri obsecro, obtestor, [p] *Let vs follow the things that concerne peace, and wherewith wee may edifie one another.* That will neuer bee, till wee haue learned: p Rom. 14. 19.

1 *To walke by* [q] *one Rule:* That which the Lord hath appointed, the onely Canon and measure of Faith. While *Thomas* with his Saint *Aristotle* and Saint *Denys* must vmpire it in Religion: Reason must be iudge of faith, in vaine wee looke for ought but endlesse questions in the Church. ἐθῆ ἀρχαῖα κρατεῖτω. q Phil. 3. 16.

2 While we *are* [r] *so many Masters:* euery one will be a Master in Israel, to iudge whats order and decorum, maruell not if the Church be filled with contention: Oh that *the meeknesse* of wisdome were in vs: [s] *Euery man to thinke another better than himselfe.* r Iac 3. 1. s Phil. 2. 3.

3 Saint

3 Saint *Hierom* would haue no man patient, *in causa læsæ fidei*; yet is it *Pauls* counsell and practice, in things
t 1 Cor. 9. 22. indifferent to be indifferently minded; *to* [t] *become all vnto all. Ambrose* his moderation, what wise man but approues in externall rites, to fit himselfe to that Church; God shall call or occasion him to liue in. *Turpis est omnis pars, quæ vniuerso non congruit suo.*

As to ciuill contentions, we may then hope to haue them
u Prou 17. 1. calmed; when men haue learn'd 1. [u] *To vndervalue their*
* Iac. 4. 1. *pence, to their peace.* 2. *To pacifie the* [*] *lusts which warre in*
x Prou. 19. 11. *their members.* 3. To thinke it *their* [x] *glory to passe by an*
y Prou. 13. 10. *offence.* 4. To be humble and lowly; sith [y] *onely by pride* men make contentions. But why prescribe wee? When *Paul* thought prescripts so little availeable; And, insteed of exhorting, prayes God himselfe in interpose for preseruation of peace.

The God of peace himselfe giue you peace. Surely *its he*
z Psal. 29. 11. *that makes men to be of one minde in a house; Its the* [z] *Lord who giues vnto his people the blessing of peace.*

But why that αὐτὸς Emphaticall prefixed? It sounds, mee thinks, as if the Lord must bow the heauens and come downe, himselfe in person interpose to settle vs in peace, Is our nature so abhorrent from peace? Or what is it? View man as nature sends him out into the world, thou seest him naked, and, more than any creature, vnarmed; as if his maker meant him for some Picture of Peace. Yet behold him in his inwards so depraued since the fall, that Tigres, or wood-Beares, are scarce so fierce as he: the first sinnes vented by the sonnes of *Adam*, were [a] *wrath, hatred.*
a See Gen. 4. & 6. *enuie, violence, &c.* sinnes all opposite enemies to peace: the last that are mortified, seeme the same contentious humours; wherefore to all the Churches *Paul* writes vnto, are caueats frequentest, *against affections of that nature.*

Adde vnto this, the deuils steering especially towards the breach of peace; nothing so much aduantaging or aduancing his Kingdome, as the discords and dissentions of Brethren: thus steales he Truth, Deuotion, Sanctitie, Charitie, and

and all out of the Church, while wee are hotly contending about Goats wooll: perhaps that's reason, *Paul* prayes Gods immediate manifesting himselfe in working our peace.

But vsually, the more difficult, the more necessarie and excellent. Thence perhaps, it is, *Paul* so enlargeth his petition to *all meanes and times*: that other Reading by πάντα, is generally rejected. But *meanes*, you must thinke, hee meanes lawfull, and holy; for so else-where hee specifies, *it must bee peace with Holinesse*, *Hebrewes* 12.14.

Always by all meanes: Scarce any duty is found in this sort enforced, as is the endeuour of peace. [b] Διώκατε εἰρήνην, *follow after peace*, pursue it running from you, and that with all men. *Lone we live?* Said the Psalmist. [c] *Seeke peace and ensue it.* [d] *If it be possible*, (that shewes it difficult) *as much as in you is, haue peace with all men.* And *here, always by all meanes*: where I see enforcements so emphaticall, me thinkes I apprehend some excellency or vsefulnesse extraordinary in the duty exhorted vnto; else, some more than ordinary abhorrence from it, from nature or ill custome: at least, some speciall spight, in Satan, labouring to hinder vs in it: where *Paul* with a [e] περὶ πάντων presseth care *to keepe Faith*, I apprehend, by his teaching, speciall vsefulnesse of it in the spirituall combat. When *Peter*, [f] *Charitie*, with like Emphasis, I conceiue, excellency vsefulnesse of it in the whole life of a Christian; spightfullest infidiations of Satan, to robbe vs of it: like thinke I of the blessing of peace, and endeuours to preserue it for like enforcements.

b Heb.12.14.

c Ps.34.12,14.

d Rom.12.18.

e Ephes. 6.16.

f 1 Pet.4.8.

It wonders mee to see a duty so enforced, so generally sleighted: yet are we *not ignorant of Satans wiles*: while thus wee vilifie and vnderprize such blessings, the Lord is prouoked to remoue them from vs. God grant we see not such issues. Are we *sated with the word? We may liue to see a Famine of it*: weary of the sweet blessings of peace? We may, as our Neighbour Churches, taste the miseries of Warre. *Auertat omen Deus.* But let vs learne to set better

Vse 1.

g Amos 8.5. 11,12.

ter price vpon blessings so precious. I close with that of *Dauid*, paraphrased by *Bernard*; [h] *Behold how good and pleasant a thing it is*; *Brethren to dwell together in vnitie*: there are some things good, which are not pleasant: some pleasant, which are not good; some neither good, nor pleasant. In this, meet goodnesse and pleasance more than ordinary. *Now the Lord of peace himselfe giue vs peace alwayes by all meanes*: and of the maine materials of the Epistle, thus farre: follow the vsuall appertinences.

h Psal. 133. 1.

1 The valediction, in this verse. 2. The salutation in those following.

1 *The valediction*, carried in termes vsuall with vs in our bidding farewell. *The Lord be with you all*; as if all welfare stood in this, that the Lord is with vs: particulars are, 1. The blessing wished them; *The Lord be with you*. 2. The extent of it in *Pauls* desire; *with you all*.

De 1° The phrase of speech in Scripture denotes principally three things, 1. *Gods fauour*; and, what goes with it, his siding with vs, *Rom.* 1. 31. *If God be with vs, who can be against vs?* 2. His *Assistance*. *He went about doing good, &c.* for God was with him, *Act.* 10. 38. See also 1 *Chron.* 11. 9. 3. *Protection*: they sold *Ioseph* into Ægypt; But God was with him, and deliuered him, *Act.* 7. 9, 10. *& Iac.* 1. 29.

1 If Gods fauour be vnderstood, the εὐχὴ seemes Epitome of the high Priests blessing: *Numb.* 6. 25. sounds much what like that of *Ioseph* to his Brother *Beniamin*. *The Lord bee gracious vnto thee my Sonne, Genesis* 43. 29.

Seriously it hath beene inquired by men, you must thinke, abounding with leasure; which is the greatest blessing God euer bestowed on man. Some, preferring Creation in that excellent forme, with those eximious endowments, conferred on man in Innocency: Some, Redemption by the blood of Christ, whereby hee is aduanced to farre better and more firme estate; whereupon they blesse the fault, which occasioned him such a Redeemer. In these curiosities,

curiosities; If I might interpose, thus I should resolue; of all blessings, this is the prime; that God hath set his loue on man, conferred his grace and free fauour on him: from this issued Election, Creation, Redemption, or if any blessing spirituall may be thought more precious than these.

Consequents of it are these. 1. None can be against vs, *Rom* 8.31. Thinke not, he meanes in their affection, to oppose, or worke our annoyance, but *to hurt vs*; as *Peter* explicates, *who is it that* [i] *shall hurt or harme you? if you follow that which is good.* [i] 1 Pet. 3. 13.

2 It brings with it, friendship of all the friends of God, Saints, and holy Angels; that made *Elisha* say to his man, *there are* [k] *more with vs, than those* that are against vs; hosts of Angels, to fight our quarrels, to minister for the good of all them who shall bee heires of saluation, *Heb.* 11. 14. [k] 2 Reg. 6. 16.

3 In a word, he lackes nothing, who hath God to bee his friend. *Salomon* had his stile *Iedidiah*; that is, beloued of the Lord, *for the Lord loued him*, 2 *Sam.* 12. 25. his fauour is, But aske and haue, 1 *King.* 3. 5. *Aske, what I shall giue thee.*

There be many that say, who will shew vs any good? I say, and pray as *David*, *Lord lift vp the light of thy countenance vpon me*; giue me thy fauour, thou giuest mee all: see *Psal.* 63. 3. [l] Psal. 4. 6.

2 Assistance, *Act.* 13. 38. that is, 1. either aiding or succouring our infirmities: else enabling to necessary performances. *It hath oppressed me, Lord succour me. i.* releeue, support, aid my infirmity: see *Rom.* 8. 26. In our pressures by affliction, specially necessary.

We know not what sight of afflictions God reserues vs for: But 1. we are yet in the flesh, *Heb.* 13. 3. 2. haue seene Iudgement begun at the house of God, 1 *Pet.* 4. 17. The Cities plagued ouer which Gods name was called: and may we hope to escape? *Ierem.* 25. 29. 3. our sinnes are ripe for vengeance. 4. Second causes are pregnant, & ready to be deliuered. Blessed is the man, whom the Lord assists; whom he supports in the houre of temptation.

2. Else

2 Elſe, enabling to doe the duties of generall or particular calling, 2 *Tim.* 4. 17. *the Lord aſſiſted, and enabled me.*

Neceſſitie appeares: 1. Naturally, and of our ſelues, we are impotent, 1 *Cor.* 2. 14. 2 *Cor.* 3. 5. 2. Oppoſition we finde from Satan, *Zach.* 3. 1. 3. Reluctation from our owne fleſh, *Rom.* 7. 21, 23. meanes qualifying to this fauour of God: 1. Senſible acknowledgement of our owne inabilities: 2. vſing meanes ſanctified. *The Lord is nigh to all that call vpon him, Pſal.* 145. 18.

3 *Protection*, as *Acts* 7. 9 10. that afforded: either 1. by ſafeguarding vs from the touch or annoyance of euill; as when temptations violent are kept from vs, 1 *Cor.* 10. 13. or we taken from them, *Apoc.* 3. 10. *Iſai.* 57. 1. 2 *Reg.* 22. 10. 2. Or ſuſtaining vs in the euills, 2 *Cor.* 12. 9. 3. Or by deliuering vs from their perill or preſſure, 2 *Tim.* 4. 18. *Ier.* 45.

Neceſſitie iudge of: by 1. delicacy and tenderneſſe naturall: 2. fearefull fals of great Saints, in caſe of deſertion, *Matt.* 27. 74. 3. perill of withdrawing, *Heb.* 10. 38.

Diſpoſition requiſite: preciſeſt keeping Gods wayes; the promiſe of protection is to vs, in [m] *viis*, not in *precipitiis*.

[m] Pſal. 91. 11.

Suppoſe; when we either 1. run wilfully vpon our owne perill, caſting our ſelues into temptation: 2. *nor neglect* [n] *meanes lawfull*, for preuention or deliuerance. 3. Nor vſe vnlawfull, to auoid danger. Then ſhall the Lord be with vs; ſo is the εὐχὴ.

[n] Matt. 4. 5, 7.

2 The perſons to whom he wiſheth ſo well, All without difference. So *impartiall* is he, *ſhould we be in our loue and wel-wiſhing affection to the people of God*: ſo is the charge, *Iam.* 2. 1. ſo teacheth vs *the wiſdome that is from aboue, Iam.* 3. 17.

Diſtinguiſh yet twixt ſpeciality of loue, and partiality. *Speciality of loue*, conceiue preferring one before another, in the meaſure of our loue and welwiſhing affection. Our Sauiour had his [o] fauorite: God himſelfe his [p] friend: ſee *annotata ad* 1 *Theſſ.* 5. 13.

[o] Ioh. 21. 20.
[p] Iac. 2. 23.

Parita-

Partialitie, here vnderstand, enclosing to some, with excluding others. *Loue should be to all Saints, Col.* 1.4. 1. The [q] meaneſt member is a member: 2. Vſefull in its kinde. 3. And this noticeth that we loue *Gods children*, [r] *quà tales*, when all that are ſuch, are entertained into our loue.

[q] 1 Cor. 12. 15, 21.
[r] Matth. 10. 41.

No wiſe man loues encloſure, of what ſhould be common. Nor God I dare ſay, ſuch encloſure of loue.

Vſe.

The Greekiſh Chriſtians at Hieruſalem obſerued, it ſeemes, ſome [ſ] ſlighting of their widowes in the dayly Miniſtration. Saint *Iames* in his time noted, thence grew to murmuring, *Act.* 6. 11. contempt of poore Saints, for pouerty ſake, *Iam.* 2.

[ſ] Acts 6. 1.

Saint *Pauls* caueat noticeth [t] contempt of weaker Chriſtians, amongſt the ſtrong: miſdeemings vncharitable in weake ones towards the ſtrong. Nor are we, in our times, free from the faulr.

[t] Rom. 14. 3.

I ſay as *Iames*, *My brethren theſe things ought not ſo to be. All nations are now concorporate, Epheſ.* 3. 6. *Poore, God hath choſen, to be rich in Faith*, heires with vs of the Kingdome which he hath promiſed: *left them amongſt vs, as matter of our* * *Compaſſion* and liberality.

[u] Iam. 2. 5.
* Mark 14. 7.

Weake there muſt be, that ſtronger may afford them ſupport. Stronger there ſhall be, for ſuccour of the weake. In admirable wiſdome *hath God tempered the body myſticall*, ſo as all the members may haue helpe mutuall, muſt needs haue vſe one of another. Wherefore? but to knit vs together in the nearer bond of loue: See 1 *Cor.* 12. *tot.* He loues no Saint for ſanctity ſake, who loues not all: So is the valediction: the ſalutation remaines. For euen *Religion allowes ciuill curteſie*: nor are Apoſtles ſo preciſe but to keepe complement: thus you read it.

VERS. 17, 18.

The salutation of me Paul with mine owne hand, which is the token in every Epistle, so I write.
The grace of our Lord Iesus Christ, be with you all, Amen.

IN it are three things: 1. The maine matter, or εὐχὴ, *ver.* 18. 2. The forme or manner, *with mine owne hands.* 3. Specification of the end, or vse, or conueyance in that manner, *to be the signe of every Epistle.*

The matter or εὐχὴ ye may obserue to be for substance the same, in all *Pauls* Epistles: specification of the forme, common to this with the first sent to *Corinth*, and that to *Colosse*, *Col.* 4. 18. peculiar to this is, the signification of the end he aimed at, in choosing that forme of subscribing: that is, to characterize his Epistles, that they might be discerned from counterfeits, if any, by impudent fiction or forgery of false Teachers, should be fathered vpon him. 1 Cor 16 21.

Where, if the *quere* be, what in the salutation, is intended, the signe or character of distinction? thus you may conceiue. Not the εὐχὴ, or matter alone: for 1. its not much different that *Peter* hath in his close, 1 *Peter* 5. 14. 2. and how easily had that bin imitated by false Apostles? Rather *Pauls* stile, or character, or, as wee tearme it, his hand, fashioning the εὐχὴ in such figure of literall characters, as hardly, or not at all could be framed by counterfeits. It should seeme the learned Scribes of those times, were not so skilfull in that deuillish Art of forgery, as now are the basest amongst our mechanicke Scriueners: whether learnd they it of the deuill? or the deuill of them?

But, audaciousnesse of Heretiques hath neuer beene lesse than impudence: what forehead, but frontlesse, durst haue attempted, fathering their fictions on Apostles yet suruiuing.

Vse. Strange, not to see like impudency at this day in the Sectaries of Antichrist. Out of like forge came the Recantation of Master *Beza*; fained to bewaile his opposition to Popery

Popery in his death; and to confesse himselfe therein to haue beene erroneous: while yet he liued to make answer to their slander. No lesse that of the thrice reuerend Bishop of *London*, whose soule is now with God; the rather, I dare say, for that he was knowne liuing, and dying to hate Popery with an vnfained, a perfect hatred. So more than knauiter impudent haue beene false Teachers in all times.

Touching the εὐχὴ, or *faustæ precationis*, ye may consult with Interpreters all, so many as haue gone thorough with Exposition of any Saint *Pauls* Epistles. For my part, I contradict not any: onely propound to the Iudgement and inquiry of the learned; whether it be Remission of sinnes, Iustification, the grace of Adoption, and Regeneration, which properly comes vnder this tearme? I deny not, but these are fauours of God purchased to vs by Christ. Yet what if we may finde the Apostle himselfe enlarging the Exposition, and explaining his meaning?

Erre I? or did he meane the specification of that generall, or whole of the grace of Christ; by those particulars of the *Loue of God the Father, and communion of the holy Spirit?* 2 *Cor.* 13. 13. 'Tis no new thing in Scripture, by such copulatiues to explicate [illegible] principals, and as I may tearme them, Spring-[illegible]urchased to the Church by the obedience of our [illegible]auiour. To him for that grace purchased to the Ch[illegible], be all honour and glory in all Churches of the Saints for euer, and euer.

Amen.

FINIS.